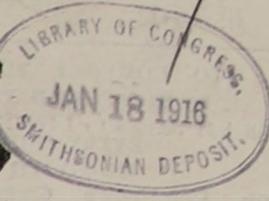


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A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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No. 1,825.—VOL. XXXVI. [Registered as] SATURDAY, JANUARY 1, 1916. [a Newspaper.] PRICE TWOPENCE.
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means of lectures and meetings for inquiry and psychical research.Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
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LIGHT:

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No. 1,825.—VOL. XXXVI. [Registered as] SATURDAY, JANUARY 1, 1916. [a Newspaper.] PRICE TWOPENCE.

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manifested by her, some of the accounts we have received being quite incredible except to those familiar with the resources of mediumship. And these powers, it is to be remembered, have shown themselves quite spontaneously, and are exhibited by others of the family.

* * *

The case dealt with in the preceding Note was recalled to mind by an article, "Inward Sight," by the Rev. S. Baring Gould, in the December issue of the "Theosophist." He tells us that he had an intimate acquaintance who could read the mind of an interlocutor, and who, quite involuntarily, when engaged in conversation would startle the persons with whom he was in talk by telling them of what they were thinking:—

I remember one special occasion when he suddenly interrupted a young lady with whom he was conversing by abruptly telling her of a passage in her past life known to no one but herself. She turned livid and went off into a dead faint.

Mr. Baring Gould adds that the subject of his remarks had estranged so many friends and acquaintances by his uncanny powers that he at length refrained from disclosing what was present to him in inward vision. "He was quite unable to exercise this power at will; nor could he exercise it on whom he would." This agrees with the general observation of these gifts that they can rarely be brought under the control of the will, although we have certainly met cases in which the seer had acquired some power over them, and could, to a limited extent, bring them into play or inhibit them at choice. The lady so well known to Psychical Research circles as "Miss X." possessed this faculty in a remarkable form. She frequently saw incidents in the past lives of the persons she met in the form of pictures around their heads. Where circumstances allowed her to mention the fact the visions were invariably found to be correct.

* * *

Some of those who are forced by the evidence to admit the reality of the faculties of seership, as exemplified above, glibly dismiss them as "mind reading" or "telepathy," an explanation which, of course, breaks down when, as in so many instances, they take the form of accurately predicting the future. This faculty, too, is frequently developed spontaneously. Here is an example from the many cases which have come within our own observation. A lady novelist was one morning feeling anxious about the fate of a story she had some weeks before sent to a publisher. There came to the door a woman who offered flowers for sale, and who begged for custom. Our friend, feeling touched by the appeal, purchased a bunch, whereupon the flower-seller, in a burst of gratitude, remarked, after voluble thanks, "You're feeling a bit anxious, mum, about a letter. It'll be all right, mum." And it *was* all right—a later post brought an acceptance of the story. The novelist often related the experience as one of the mysteries of her life (the flower-seller was an utter stranger). When

The shallowness of the objections urged by the ignorant or prejudiced critic of mediumship is shown not only by the hale old age attained by many mediums (the files of *LIGHT* are full of examples) but also by the fact that many persons are highly psychic without having sought in any way to elicit such powers. Their gifts come spontaneously into action, showing that these are a quite natural endowment. We have met with many such cases. A peculiarly interesting example which occurs to us at the moment is a lady who is a member of a church in South London and a devoted parish worker. Amongst other gifts she exhibits is a curious and quite unsought power of clairvoyantly discerning some of the circumstances of the strangers she meets. "I have a large family," remarks one of these. "Yes, seven children," is the reply. The stranger stares, "How did you know?" And our friend, embarrassed, has either to admit that she cannot tell how she knows, or else to make an evasive reply. This kind of thing goes on continually, greatly bewildering the subject of the experience, who is quite unversed in psychic science. Other rare and remarkable gifts of seership are occasionally

In later years she came to study our subject the mystery became plainer, although even to the most seasoned Spiritualist there is still much that is inexplicable about the gift. The law, which, of course, disdains to consider the question of the possible genuineness of the faculty, is very severe on those who practise it for gain, and resorts indiscriminately to the terrors of the Vagrancy Act. The distinction between the law and the profits is rarely so well marked!

PERSIAN MYSTICISM: THE SUFIS.

On Thursday evening, December 16th, at the rooms of the Alliance, Dr. W. J. Vanstone delivered the last of the series of addresses on "Religious and Philosophic Systems in the Light of Modern Spiritualism," his subject being "Persian Mysticism: The Sufis." He said that after the last two lectures, this, his last, subject introduced a new atmosphere. From the intellectual side of philosophy, with its strife of contending systems, they passed into a quiet region, a dreamland of mysticism in which the intuition and the imagination were allowed free play. Amongst the Sufis wisdom was known by the interior consciousness through the sense of Love and Beauty. The great wave of Islamic religious conquest began to subside before the blending of the best in the unquenchable Zoroastrian faith and the latter Hellenic spirit combining with traces of Christian influence. In Sufism, Islam lived more in the spirit than in the creed, more in the heart than in the head. The Sufis corresponded to what in the West were known as the Mystics. He then cited some of the leading Persian writers and philosophers, and gave an extremely interesting account of Sufi teaching, showing its reliance on the interior light of the soul rather than on external doctrines, its thaumaturgical side as expressed in levitations and other phenomena, including psychic healing. All that Sufism stood for existed in the heart of Egyptian, Greek, Thibetan, Chinese and Christian philosophy. The Sufi said, in effect: "I am a seeker after God in my brother man, in the phenomena of Nature and also in the realm where matter has no place. I find him in the realm of Love, Harmony and Peace." This spirit in our rulers, diplomats and politicians would abolish war, class hatred and social injustice of all kinds, and bring harmony into human life. The address was listened to with keen interest and pleasure, and the series has gained for Dr. Vanstone the highest appreciation of his hearers.

A CHRISTMAS GHOST.

The "Evening News" lately contrived to produce the story of a haunted house in North London in time to provide a sensation appropriate to the Christmas season. In its issue of the 21st ult. the journal published a letter from a correspondent, "Troubled," describing mysterious tappings, the source of which could not be discovered. A representative of the paper was despatched to the disturbed house and there received an exciting description of the jumping about of reels of cotton, novelettes, boxes of matches, and other articles. A mirror was alleged to have been thrown from the dressing-table on to the bed. A penknife in the hand of a child in the house flew from the child's grasp, opened of itself, and stuck with its blade in the door. And so on. It may be a genuine case—and it may not. We have no means of determining from the information at present before us. The precise locality of a haunted house is not to be made free with, in view of the danger of an action for damages and other inconveniences. It may be that some of our more active psychical researchers have been able to discover the place and test the matter, but so far we have no further particulars.

No man can learn anything without some preparation for such learning, however near he may be to the thing to be learned of. A chemist may speak of his most valuable secrets to a carpenter and the carpenter will be none the wiser—secrets that he would not whisper to another chemist for an estate.—
EMERSON.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 20TH,

WHEN AN ADDRESS WILL BE GIVEN BY

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ENTITLED

"A CHAPTER FROM MY PERSONAL EXPERIENCES."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

- Feb. 17th.—"The True Explanation of the Angels at Mons," by the Rev. A. J. Waldron.
- Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.
- Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.
- May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday, January 11th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday, January 13th, at 5 p.m., Miss J. Louise Till ("La Yenda") will give the first of a series of lectures on "The Science and Art of Palmistry."

SOCIAL GATHERING.—On Friday, the 14th inst., from 3 to 5.30 p.m., a Social Gathering will be held.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 2ND, 1886.)

We have come to the end of another year, and I am glad to offer to all my readers hearty good wishes for the new year on which we are entering. May it be a year of peace, progress and prosperity! We are poorer since last New Year's Day for the loss of many earnest friends and zealous workers. Death has removed from our ranks General Campbell, R.E., Professor Cassal, Mr. Elder, Mrs. Makdougal Gregory, Mr. Fred Hockley, Mrs. Loftus Otway, Lord Houghton, F.R.S., M. Victor Hugo, Mr. Weldon, F.R.S., not to mention other less-known names.

—From "Notes by the Way," by "M.A. (Oxon)."

MENTAL SYMPATHY.—There was such congeniality of mind between General Custer and his wife that once, when the General returned home from a prolonged absence, on his saying, "I must get a book that I have marked for you," she said, "And I must show you one that I have during my quiet hours marked for you." They turned out to be copies of the same work, the same passages, almost without exception, being marked by each for the reading of the other.

THE PSYCHIC TELEGRAPH.

THE CODE, CRYSTAL COLOURATION AND "FLUORESCENCE."

Replying to Mr. C. E. Benham's recent comments, Mr. David Wilson writes:—

I had not forgotten the suggestions Mr. C. E. Benham kindly sent to LIGHT a few weeks ago, but the fact is that I am in a continual state of being "snowed under" by suggestions, requests for personal tests from people in different parts of the country, and miscellaneous inquiries. The word "Konstantinopal" was recorded by an independent person, the figures he took down being as follows:—

(a) 54, 62, 32, — 22, 21, — 22, 21, 32, 62, 63, 31, 55.

My figures were as follows:—

(b) 54, — 32, 33, — 21, 32, 22, 21, — — 6, 31, 55.

According to (a) the reading was

Kon-ta-tinopal.

According to (b)

K-ns-anti --- al.

From which it will be seen that the only two letters missing from (a) are found in (b).

I should have given these figures before but for the reason that it is not by such methods that telepathic suggestion will be excluded. For that, one must depend upon the internal evidence of the messages themselves, which in this present instance is *nil*. The independent witness—who is known to the Editor of LIGHT—stands by the figures in (a).

Mr. Benham says: "Among the other crystals that are coloured by radium, Levy and Willis actually specify quartz, so that, perhaps, Mr. Wilson's discovery is not quite as unknown as he supposes."

I am sure that Mr. Benham would not write anything intentionally misleading, but he will admit that in my article I did not say that quartz was incapable of being *coloured*, but that "there is not any means known to science by which a *bluish* colour may be imparted to it." At the same time, in view of the fact that I have several specimens of rock crystal which have been exposed to the action of radium for a long time without the slightest colouration taking place, I am feeling very dubious as to there being any hard and fast rule as to the colouration of all specimens of white quartz by the action of radium. If, however, this rule is invariable, the only explanation that I can imagine is that my specimens which have resisted the action of radium have done so by virtue of some property absorbed, perhaps, from the "Metallic Medium." Other specimens, however, have been coloured yellowish-brown by radium in a few days.

Mr. Benham says: "By the way, should not the word 'phosphorescence' be used rather than 'fluorescence'?"

I used the word "fluorescence" for the following reasons:—

"Fluorescence" is defined by Professor S. P. Thompson, as a case in which "the emission of light is temporary, lasting only while the stimulation lasts," while "phosphorescence" is "a term applied to those instances in which the emission of light persists after the stimulation has ceased." And since the luminescence of the crystal appears as a flash followed by extinction, I used the word "fluorescence." For it is less cumbersome to suppose that there is one stimulus to create a momentary emission of light on the part of the crystal than that there should be either a long wait while the phosphorescence dies out—which in point of fact is not apparent—or else a special stimulus for the purpose of putting the luminosity out. Mr. Benham's remark that "the distinction is well recognised in optics" may be considered in the light of what Dr. Phillips said in his little book on radiation, namely, "that the two phenomena (fluorescence and phosphorescence) have no sharp distinction between them."

"Believer" (a Leicester correspondent) writes:—

I read in the "Daily Chronicle" recently Mr. Harold Begbie's article, "Ghosts on the Telephone," in which it is suggested that Mr. David Wilson does not believe in spirit life. Yet if the results of his experiments published in LIGHT can be obtained by a person of this attitude of mind, how much greater are the possibilities of the invention in the hands of those who believe in the absolute supremacy of Spirit over all material forces? For the greater the belief the more intense and vivid becomes the revelation.

I am sending to you a copy of an article I wrote two years ago on "The Existence of Spiritual Life," in which are suggestions of incessant messages given and received, not only in the material realm, but in connection with the spiritual region. My purpose in submitting this article to your notice is to voice

not only the possibility, but, as I wholeheartedly believe, the necessity, of this remarkable invention. I am convinced that it represents a discovery which will ultimately be perfected. It is obvious, from Mr. David Wilson's article of December 11th, that there is in course of preparation a system whereby messages can be sent hither and thither in the great universe, in a more concrete form than hitherto.

Mr. Wilson may have been an unconscious actor in this new era of science, but I am confident that the invention now in its infancy will be perfected to such an extent as to open up a highway between the higher and lower worlds.

We are not able to reprint the article to which our correspondent refers, and which is published in a Leicester journal. The following passage, however, will sufficiently indicate its drift (it deals with a remarkable sermon preached by the Bishop of London before the Church Congress at Southampton two years ago):—

Reciprocation is a natural law and works incessantly. Just as air waves traverse the ether between station and station in wireless telegraphy, so the thoughts of the Eternal flash from mind to mind. By concentration we set in motion forces that will carry messages to the ends of the earth. . . . A world-wide outlook and a recognition of Divine spiritual agencies will secure for mankind, individually and collectively, the establishment of the Kingdom of God.

"A. B." a Dublin correspondent, writes:—

Mr. David Wilson's most interesting article in LIGHT of December 11th opens up a subject of very great interest. It is, of course, well known that precious stones were largely used in ancient times for divining purposes, but the exact method by which the result was reached has long been forgotten—in the Western world at least.

When the Hebrew priest entered the sanctuary to "inquire of the Lord" by Urim and Thummim, he always wore his breastplate in which were set twelve precious stones.

It is not known for certain whether he received his communication through these twelve stones, or through two extra and detachable ones which were carried in a cavity within the breastplate, but beyond all doubt the message was transmitted by means of some of the stones.

The words "Urim" and "Thummim" (which mean "Lights" and "Perfections") convey a suggestion of the "luminosities" and "nebulous flashes" in the quartz crystal which Mr. Wilson describes.

Perhaps he has re-discovered the lost method of communicating with the unseen world which for many centuries was found to be entirely satisfactory by an exceptionally psychic people.

Mme. Isabelle de Steiger, who tells us of the interest with which she is following the articles on the Psychic Telegraph, expresses the opinion that Mr. Wilson's "Magnetic Medium" experiments foreshadow a wonderful discovery that will "dawn upon society when things are 'settling down' after the war." She proceeds:—

I think we may see the rise of a new force "with healing in its wings": provided it is taken as Heaven means it—for men's use and not abuse.

The Alchemists have a cryptic saying that "all is in the ether that the wise men seek." By this they mean that magnetism is the one great principle of our life. . . . Mr. Wilson seems to me to have re-discovered an agent in an old "magical art," but as this magical art is but a latent force in Nature, its discovery has only brought into observation what was always ready for intelligent notice.

To my mind the clue to the mystery lies in the connection between crystals and gems (an amethyst crystal is mentioned). Mr. Wilson tells us that psychic force "has a certain action on some substances."

I will, however, leave this clue in the abler hands of others, who will follow up the suggestive link, viz., with that supposed myth of Aaron's breastplate of jewels, giving by means of certain flashes tribal directions, each gem signifying a tribe. Yes, I firmly believe personally all that is desirable for man is waiting for him in the ether.

PASSING OF MRS. PLACE VEARY.—As we go to press, we hear with great regret of the transition of Mrs. Place Veary, one of our best known public mediums for clairvoyance. The deceased lady, who had a very long record of useful work to her credit, passed away peacefully at her residence in Leicester early on the morning of Thursday, the 23rd ult., after a painful illness of four months' duration.

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AT THE TURN OF THE YEAR.

A year of trial and tribulation—*annus horribilis*—draws to its close as we write these lines, and yet it has been a year of wonder, of hope and of promise, when we survey it from the side of its interior workings. Looking forward at the close of last year—after five months of war—we said:

From one—and a very important—point of view, the great war has been a mighty ploughing of intractable soil. There has been a vast revolution of human thought, old forms have been destroyed utterly, old and false ideals overthrown, and the newer interpretations of life for which the Spiritualist stands are become conspicuous as never before. Shaken to its foundations, the fabric of human life is beginning to respond to its latent spiritual forces. . . . We look in the coming year for further evidences of that spiritual awakening to which we have referred.

To-day, in looking backwards, we find no reason to repent of the forecast. The sense of things unseen has deepened, and just as the darkness brings a vision of the stars, so the earthly gloom of the time has given to many a glimpse of celestial lights. Vague and mysterious, it has been in many cases intermixed with much that belongs to lower states, but something has been discerned. A good deal of the old arrogance has disappeared, and the barrier that separated those who, holding by material standards, derided the evidence of things unseen and those who, at the other extreme, exalted the unknown at the expense of the known world, is breaking down.

During the year we have watched with interest small but significant changes of outlook in the thought of the time—the gradual filtering in of more definite ideas on the subject of the next life and our modes of contact with it. In the years that went before, the permeation had been large and general. It modified the tone of Theology and was not without its effect on Science. Of late, more intimate and exact knowledge has been demanded. A case in point was seen when the students of a Medical College, noting the lectures on Spiritual Science given at the Queen's Hall by Mr. Jas. H. McKenzie a short time ago, invited an address from a lecturer versed in the subject. Our letter-bag has brought us many instances on a smaller scale, showing how the desire for knowledge has sprung up in unexpected quarters. We have indeed been faced with the problem of how to deal adequately with all the inquirers. Just as the demand in commercial and domestic affairs has outrun the supply, so it has been in the department of psychic evidences. There are not sufficient com-

petent exponents of the subject—whether as mediums or speakers—to cope with the demand. The very virulence of the critics and opponents of the movement has been in itself a sign of the concentration of public thought on the matter. The enemy fights hardest when he knows his time is short and his case desperate. Even so, the opposition has dwindled tremendously. "A Generation Ago" (our weekly glance at our old files is tremendously instructive) our movement was the butt of a great majority of the journals of the time. To-day there is a radical alteration of tone. A new order of thinkers and writers has arisen, keener, wider in outlook, more discriminating. As a rule they will not go all the way with us as yet, but they are taking account of us, and in many cases arriving quietly at very definite conclusions. Now and again we get a letter that reveals the existence of a surprising knowledge and experience of the facts of spirit intercourse in quarters where we should least have expected to find it.

The war, it was freely predicted, would bring home many salutary lessons to the world, and this is one of them—a "sense of eternity." The "compensations of calamity" are already beginning to make their appearance.

The year, then, has favoured us, in some of its essential aspects, however battered and bruised we may have been on the external side of things. LIGHT and the London Spiritualist Alliance—to come nearer home—have thus far ridden out the gale, but the storm is apparently still far from spent, and it would be rash to prophesy very far ahead, even in times when many eyes and hearts are turning in our direction. The message-bearers may go down, but the message will be passed on, and do its work. For the present we only ask that those who hold in regard the journal and the society it represents will stand by them when things are at their worst. Meantime we go forward with hope and confidence into the New Year prepared to meet with equanimity whatever may befall—no other state of mind would be fitting in those who carry the faith and knowledge of a new world which stands radiant and unshaken amid the wreck and ruin of the old.

It is no "other-worldliness," this doctrine of ours. It holds that the storm and "earthquake and eclipse" through which we are passing is serving to remould the order of human life "nearer to our heart's desire," breaking it away from the things that were leading down to corruption and spiritual decay. One by one from the old anchorages we are driven to put out to sea, and in a spirit even more adventurous than that breathed in the lines of the old Greek poet—

A shipwrecked sailor drowned upon this coast
Bids you set sail:
Full many a gallant bark when we were lost
Weathered the gale.

For now to courage is added confidence. We wish all our friends a Happy New Year.

OUR UNREALISED RESOURCES.—Hypnosis teaches us that if a man can lift 150lb. in his normal state, under hypnotic influence he can lift an increased amount, perhaps even up to 300lb.; but it is not hypnosis which *makes* him do it; rather it *lets* him do it, for the mere fact that he does it at all shows that it was within his capabilities. In dozens of other directions besides weight-lifting we have cent. per cent. more capabilities than we ever realise, and it is not that we have to make but to let ourselves actualise them. The effect of hypnosis is to free the individual temporarily from his own auto-suggested limitations, but in proportion as the whole trend of a person's mentality progresses towards freedom and emancipation from constricting ideas, so does the actual power rise above the level of the spurious normal towards that of the unrealised but genuine normal. We are infinitely bigger than we think we are, but we cannot begin to actualise that fact until we first realise it in our thoughts and ideas.—H. ERNEST HUNT.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXII.—THE CANTILEVER THEORY.

I think the time has now come when we may, with advantage, go into the theory of levitation. We have been accumulating facts for months past, and I think it will help to clarify ideas if at this stage some attempt is made to arrive at a working hypothesis, one that will fit the facts to a greater or less degree. If we can form a theory which will bear the weight of present evidence, we can then perform further experiments where that theory indicates a weakness, not in an attempt to prop it up, but to probe it at its weakest point.

Let us first of all consider for a little the results of article XIX. It will be remembered that the séance table was steadily levitated over a compression balance, and that a large vertical downward force was noted; experiment also showed that there was a pushing force from the medium. The values, as the result of much careful experimenting, were as follows:

Weight of séance table = 10³lb.
Vertical downward force on compression balance during

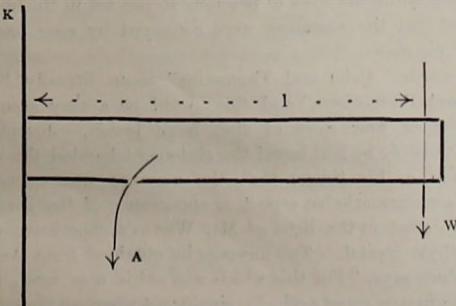
levitation = 30 lb.
Horizontal pushing force from medium = 5½lb.

Besides obtaining the above values, I also took the distance of medium from table, the height of the top of her head from the floor, distance of her knees from the table, and so on. I then set out a scale diagram of her position, and the positions of table and of compression balance. The first point in the inquiry was to see if the levitation of the table could be explained by any system of two, three, or even four forces in equilibrium, taking the three known quantities enumerated above derived from experiment. The result, however, was failure. No system of simple statics will explain the phenomenon—at any rate, so far as I can see.

When I had convinced myself of this, I had to look around for another theory, and the one that seemed to me most likely was the "beam" theory, and in particular the "cantilever."

A cantilever is a beam firmly fixed at one end and free at the other.

DIAGRAM.



In the figure A is the cantilever firmly built into the wall K. A weight W is shown suspended from the free end. Let us suppose that the medium takes the place of the wall and that the cantilever projects from her in the manner shown and that the table during levitation takes the place of the weight W. Concerning the structure of this psychic cantilever, we will suppose we know nothing and are only dealing with the idea that a cantilever—resembling in its results a rigid beam—is in reality present. Let us see, in effect, if the theory of the cantilever explains the mechanics of the levitated table.

(1) During steady levitation the weight of the table is practically added to that of the medium (article XIII).

This agrees with the cantilever theory. The beam being free at the end, it is obvious that the weight added to it is in effect added to the medium.

(2) The medium is under stress. The muscles of her arms

from wrist to shoulder are iron-like in their rigidity, and other parts of her body are affected similarly though to a less degree (article XI).

At the root of the cantilever there is a shearing force W and a bending moment WL.

(3) There is no reaction on the floor under the table (experiments 35 and 43).

This agrees with the cantilever theory. The free end being up in the air, the weight W depresses it a little, but does not affect the floor in any way. For a long time I was under the impression that some kind of psychic equilibrium was established and that there was a reaction upon the floor; that, in fact, the readings on the compression balances and on the weighing machine represented the reaction upon the floor. This, however, was not so. Close to the floor, in normal levitation, there is no pressure.

(4) Besides the reaction on the medium practically equal to the weight of the table, there is a slight reaction upon other members of the circle. It would appear that about 95 per cent. of the weight of the table is on the medium and the remaining 5 per cent. on the sitters (article XIII. and experiment 15).

This involves slight modification of the cantilever theory. The free end is actually not quite free but is supported *very slightly* by weak cantilevers from other members of the circle. However, the amount of support is so small that it may be neglected.

(5) I have sometimes noticed, during powerful levitation, that if muscular force is applied to the table somewhere in a line towards the medium, a solid resistance is encountered, whereas if the table is depressed vertically, an elastic resistance is felt (article XVII).

This would agree with the cantilever theory. The beam would be more or less rigid to forces along its length and elastic to forces applied at its extremity perpendicular to its length.

(6) The cantilever itself, though invisible, may have weight (experiment 39).

The material of the psychic cantilever, if taken from the medium, would not affect the weight of the medium, as it projects from her and is not anywhere supported over its length. This would agree with all experiments, indicating, as they do, that during levitation no diminution of the weight of the medium is ever noted.

ANOTHER TESTIMONY TO HUMAN SURVIVAL.

We gave last week some extracts from the remarkable body of testimony to the reality of the unseen world which appeared in the Christmas issue of the "Christian Commonwealth." The following which was amongst the letters published is interesting by reason of its reference to the Society for Psychical Research:—

Mr. Oscar Browning contributes the following interesting statement: "The meetings of the Cambridge Branch of the Society for Psychical Research were held in my rooms at King's College for many years, from the time of its first foundation to the deaths of Henry Sidgwick and Frederick Myers. I have, therefore, had full opportunity of knowing everything that was done by that society and forming a judgment upon it. From what I heard and saw at these meetings, a record of which was kept by me as secretary and is now in the possession of Sir Oliver Lodge, I became a firm believer in the existence of a spiritual world and of the operation of powers other than material. I believe that the dead can communicate, and do communicate, with the living. The evidence given in Sir Oliver Lodge's book, 'The Survival of Man,' seems to me unanswerable, and, so far as it relates to persons intimately known to me, I am absolutely convinced of its truth. On two occasions I have received messages from one of the founders of the society (now dead) through one of its officials. I believe that they were genuine, but I do not like receiving such messages, nor do I wish for their recurrence. My mother died in June, 1889, and in November of that year I received a long communication from her through Mrs. Piper, which was extremely interesting and undoubtedly genuine. The announcement of future events contained in it were comforting to me at the time, and turned out to be true in a remarkable manner."

A TRIO OF GHOST STORIES.

To readers of LIGHT stories of hauntings are more than mere sensational anecdotes. When well-accredited they serve as part of the great mass of records that testify to the spiritual nature of mankind. If it is a gloomy and forbidding department of the region of human psychology it is chiefly because it is not yet properly understood and woven into the fabric of spiritual science.

The following stories, which we give in brief form without the usual literary embellishments, are all represented to be true by their original narrators.

The first relates to an old country house, which, after remaining empty for some years, was purchased by a gentleman whose name must not be divulged. It had previously belonged to a man of title who had gone abroad after the sudden and mysterious death of his wife—a beautiful woman whom he had taken from the ranks of professional singers. An old servant—a gardener—was allowed to stay on. This man, in showing the new tenant over the house, exhibited a strong desire to pass one door, but being obliged to yield in the end, disclosed a beautifully furnished boudoir decorated with fresh flowers. The gardener pleaded that the room might not be disturbed. It belonged, he said, to his late mistress. Since her death it had been his consolation to keep the room as though she still lived in it. His appeal was granted.

One day the new tenant saw the gardener with his ear to the door of the room. When asked for an explanation he answered that he could hear his mistress singing the same song she had sung when she had last occupied the room. On going to the window both the gardener and his master saw a fair woman sitting at the piano singing. Suddenly the voice broke into a cry and the apparition vanished. At the same moment they became aware that another man had been attracted to the spot, a man who fled when aware that his presence was discovered. The gardener turned and pursued him, crying out that it was the murderer of his mistress. The master followed in time to see the man stumble on a narrow bridge and fall into the ornamental water that bounded the park. He was unable to swim. The gardener at first refused to attempt to rescue the drowning man, but eventually tried to do so—apparently in obedience to the desire of his mistress whose spirit he seemed to see. He plunged into the water, but failed to effect his purpose and both were drowned.

The story lacks something because of the absence of details, but it was related some years ago in a high-class weekly as being a true one.

The next tale gains something in definiteness from a hint of the locality—the neighbourhood of Tottenham Court-road. Mr. G. R. Sims has told the story, describing it as the case of an apparition which appears on a given date every year. On this particular date the form of a man is seen in a certain room apparently engaged in washing his hands. A lady artist who once occupied the room beheld the apparition and complained to the landlady, who protested against the suggestion that she should take a week's notice, the tenancy being for a longer term. When a solicitor was called in she admitted that other tenants had made the same complaint on previous occasions—always on that particular date—and had not remained in the house afterwards.

Some years ago classic Oxford was excited concerning the story of a local apparition, which had a curious peculiarity. In walking, only that portion of the body from the knee upwards was visible. It appeared as though it were wading through the floor of the hall in which it was visible. When an architect was taken over the building he pointed out that the floor had been raised some eighteen inches since the place was first built. The ghost was walking on the original floor. We have only the newspaper account to go upon, and no details are vouchsafed, so that we can only repeat the story under reserve, although it is stated in the journal that the reality of the apparition has been "triumphantly vindicated" against the scientific sceptics of Oxford.

AGASSIZ declared that every new truth went through three phases. First, it is contrary to Scripture; second, it is not new; third, everybody has always believed it.

PSYCHIC PHENOMENA AND THE SUBCONSCIOUS.

On December 16th, at the Rooms of the Alliance, Mr. Ernest Hunt gave his second lecture on the above subject. Dealing with the phenomena of psychometry and clairvoyance, he claimed that these were in essence subconscious faculties, and that they manifested in rudimentary form sometimes spontaneously and very often without any reference whatever to discarnate spirits; but inasmuch as they led into the psychic realm they naturally enough tended to become more specifically Spiritistic later on.

In this connection the lecturer pointed out how essential it was that these subconscious phenomena should be recognised and classified as such, since even some of the most eminent alienists considered clairaudience and clairvoyance as synonymous with insanity, and were prepared to sign the necessary certificates that herded the psychic sensitive with the mentally deranged.

In touching upon other phases of psychic phenomena Mr. Hunt by no means claimed that the subconscious theory covered all the facts, but he insisted that the various psychic gifts were in degree the prerogative of all, and that they manifested normally in due course when the evolution of the individual was balanced and harmonious on all planes. He also expressed the view that such development, which he termed "the mediumship of self-control," was specifically the one way in which the best interests of the race would be conserved.

THE "MAGNETIC MEDIUM" AND CRYSTAL.

A MODERN URIM AND THUMMIM.

BY REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

I have read Mr. Wilson's article on page 590 with deep interest, and it immediately occurred to me that the messages conveyed by the flashings or illuminations in the large amethyst crystal described by him are probably modern instances of the same phenomena as those by which the messages, on important occasions, were communicated to Aaron. The description of the Urim and Thummim in Exodus xxviii. 30 is not very clear. It appears to have been some jewel inserted in the breastplate of Aaron. Some have thought that it was the whole breastplate set with its jewels. Josephus, the Jewish historian, is of this opinion evidently, and says that the Urim and Thummim consisted of the rows of precious stones set in the breastplate, and that the messages were conveyed by some peculiar aspect of the stones.

The words "Urim and Thummim" mean literally "The Lights and Perfections," and this would be a very accurate description of four rows of fine large jewels. Josephus's surmise (possibly he had heard the statement handed down as a tradition in his times) that the message was conveyed through some remarkable aspect or appearance of the gems is of deep interest in the light of Mr. Wilson's experience with the amethyst crystal. The message he obtained from Amen-ra-mes which says, "For this which was old is now new; that which was past is come again," is significant when we remember the circumstances connected with the Urim and Thummim of the Hebrews, and especially when we recall the passage of Scripture which says that "Moses was learned in all the wisdom of the Egyptians." This method of communication by the illumination of a gem, or natural crystal, may have been known to the Egyptians, or Amen-ra-mes may be alluding to the instance of the Urim and Thummim of the Hebrews, referred to in Exodus xxviii. 30. The jewels or crystals in the breastplate of Aaron were set in four rows, each containing three gems or crystals. The Bible names are: First row, sardius, topaz, carbuncle; second row, emerald, sapphire, diamond; third row, ligurite, agate, amethyst; fourth row, beryl, onyx, jasper. It is not easy precisely to identify the stones, the meaning of some of the Hebrew terms being very doubtful.

I commend the subject to Mr. Wilson and suggest that if he has not experimented with all the gems named therein,

possibly he may find other gem substances respond, in addition to pure quartz, and possibly other varieties of quartz than the amethyst.

The whole matter is of fascinating interest, and we shall all look with the greatest attention to Mr. Wilson's further communications on this subject.

PHANTOM FLEETS AND ARMIES.

THE VIEWS OF A FRENCH PSYCHICAL AUTHORITY.

Commenting on the vision of a naval battle in the skies, seen by the Rev. Father Calderbank, of the Franciscan College, Cowley (an account of which has appeared in *LIGHT*), M. C. de Vesme, in an article in the Paris "Annales des Sciences Psychiques" for November-December, mentions that he wrote to Father Calderbank for confirmation. It will be remembered that the Hon. Ralph Shirley, in the "Occult Review," suggested that the vision might have had reference to the naval engagement off Heligoland which took place some days after; Father Calderbank, in his reply to M. de Vesme, expresses a different view. He writes:—

In reply to your question, I have to say that the account published by Mr. Shirley is correct in its entirety; his idea, however, that it was intended as a prevision of a naval combat appears to me to be unfounded. That which took place was in the nature of a mirage. . . .

The whole phenomenon is, I think, capable of a perfectly natural explanation. I think that the atoms of watery vapour can in certain conditions act in the same way as the atoms of mercury upon a mirror, that is to say they can reflect and project . . . although I cannot pretend to be able to give an exact scientific explanation on this point.

M. de Vesme quotes an instance of projected vision, an account of which was given in "Der Hansfreund." The incident, we are told, took place near Ujest, a department of Gross-Strehlitz, Silesia, in 1785:—

On January 27th, between three and four o'clock in the afternoon, some fifty persons saw a body of infantry, disposed in three ranks, and led by two officers, carrying red banners, marching towards them. The first line halted and fired in the direction of the spectators, though no sound of firing was heard. A thick smoke then enveloped the ranks, and when this had cleared away the infantry soldiers had given place to mounted hussars.

On February 3rd, about eight o'clock in the morning, this vision was again seen by some four hundred peasants. One of these, bolder than the rest, mounted a horse, and galloped towards the phantom army, but on reaching the spot which they had seemed to occupy, he found no trace of them, though his companions who remained behind saw him surrounded by soldiers in various uniforms.

On the 15th of the same month this scene was again witnessed by some thirty people. General Sass had sent a detachment of soldiers to that neighbourhood. The officer in charge of the detachment rode up to the ghostly troops and presently a mounted officer detached himself from their ranks and came towards him. They both saluted. The Prussian officer then asked the other who he was and what he wanted, but got no reply. He drew his pistol and was about to fire, when the whole vision disappeared.

M. de Vesme suggests that the spectacle was due to a meteorological and optical phenomenon, and supposes that the mounted figure which rode up to and saluted the officer was really the latter's own reflection. He also refers to an incident described by M. Flammarion in his book on "The Atmosphere," where three people of Verviers saw an army in the sky, and so distinct was the vision that they were able to recognise the uniforms of the artillery regiments, and could distinguish a cannon which had a broken wheel and was about to fall over. This took place in June 1815, the year and month of the battle of Waterloo.

ERRATUM.—In the article on Mr. James Weston's experiments in telepathy in our last issue an unrevised alteration of the second sentence has rendered the first portion of it unintelligible. What Mr. Weston desired to convey was that most of his time is absorbed in business and most of the time of the receiver of the messages is occupied with war work.

THE PHONOGRAPH AND PSYCHIC RESEARCH.

A NOTE ON DR. CRAWFORD'S EXPERIMENTS.

The following account appears in the Christmas number of "The Sound Wave and Talking Machine Record," the organ of the gramophone trade:—

We have to thank our good friend, Mr. T. Edens Osborne of Belfast, whose reputation as a talking machine expert and most active and successful dealer in gramophone and phonographic equipments is so generally recognised in the North of Ireland, and, indeed, throughout the whole of the United Kingdom, for bringing under our notice a very interesting article which has appeared in *LIGHT* (page 304), by Mr. W. J. Crawford, under the caption, "The Scientific Investigation of Physical Phenomena." This gentleman is a lecturer in mechanical engineering at the Belfast Municipal Technical Institute, as well as extra rural lecturer in mechanical engineering in Queen's University of Belfast, and has for some time past been investigating what may be best characterised as "Spiritualistic phenomena," and especially in relation to the substantive objectivity of the sounds heard at séances and similar manifestations. And the article under review relates to the registering of such sounds by phonographs—a happy idea, for certainly the phonograph cannot be said to possess a brain capable of being affected by psychic influences, or, in the registration of sounds, to be under any species of hallucination.

Dr. Crawford was well advised in securing the co-operation of Mr. T. E. Osborne, and we have before us the particulars of an experiment conducted under their joint control. With reference to this, Dr. Crawford makes the following statement: "I recognise that the taking of a satisfactory phonographic record would be a somewhat difficult matter, as the experimenter would have to submit to the hard-and-fast conditions of the séance-room, and would be unable, in any appreciable degree, to modify these conditions to his own advantage. I therefore called upon Mr. T. Edens Osborne, who deals in large quantities of phonographs, and who knows as much about such instruments as any man in Belfast, and together we made some experiments in a small uncarpeted room at the top of his premises. We found that with the phonograph on the floor (it was an Edison "Standard") rough imitations of raps made with the handle of a penknife came fairly clear, so long as the sounds were not more than a foot or so distant from the recording trumpet. After considerable experimenting I spoke a few words into the machine stating that I took the record (to follow) on June 11th, 1915, and giving the name of the medium. This occupied only a short length of the cylinder, and the remainder was left blank."

Mr. T. E. Osborne was present on this memorable occasion, which appears to us, though we confess to no erudition on this abstruse matter, to provide a fresh platform on which the Edison phonograph has made its *début* with pronounced success—this, too, is Mr. Osborne's own opinion—and the results arrived at may have an important effect in the direction of subsequent investigations into physical movements, shrouded, as they are, behind a veil of virtually impenetrable mystery. Like him we are disposed to "wait and see," always bearing in mind the marvellous revelations of modern séances, and that, in the words of Shakespeare's Hamlet: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

THE PROPHECIES OF NOSTRADAMUS.

The correspondence in the "Observer" last month on this subject included some interesting letters by Mr. Hamilton Minchin and Mr. W. Gorn Old, to which we have not been able to refer previously for want of space. Mr. Minchin quoted the concluding quatrain of the prophecies, which is as follows:—

Le grand empire sera par Angleterre,
Le pempotan des ans plus de trois cens:
Grandes copies passer par mer et terre,
Les Lusitaines n'en seront pas contents.

("The great empire shall be with England—The all-powerful for more than three hundred years—Great armies shall pass by sea and land—The Portuguese will not be pleased therewith.")

Mr. Gorn Old gives the following as translation of two of the quatrains:—

One shall arise who shall cause the god of the infernal Huns to live again, the terror of mankind. Never were greater horrors nor more evil days than those that shall come to the Latins by this scion of Babel.

The ravenous beasts shall be driven by hunger across the rivers, the greater camp being over against Austria. An iron net shall be drawn about the great Power when the sons of Germany are unaware of it.

For the information of those unacquainted with the history of the prophet, it may be mentioned that Nostradamus, whose real name was Michel de Nostredame, was a French Jew, born in 1503. He took his degree of Doctor of Medicine at Montpellier in 1529, became Physician in Ordinary to Charles IX., and died in 1566. He published his "Centuries" of rhymed prophecies between 1555 and 1558. The supposed fulfilment of several of them obtained for him the notice of Catherine de Medici, and he also received a special mark of honour from Henry II. of France.

SIDELIGHTS.

"Patriotic Economy," by Mrs. Hallie Eustace Miles, is a booklet addressed "to the housekeepers and servants of England," and contains many valuable hints on the prevention of waste in housekeeping. It is published at one penny and may be obtained from Mrs. Miles at 40, Chandos-street, W.C.

In a recent issue of "T.P.'s Weekly" the writer of the topical notes discourses of curious coincidences which continually occur to him. One of these relates to the experience of seeing some out-of-the-way word and then immediately afterwards meeting with it again in some other connection. Many of us are familiar with this phenomenon. He adds, "If I think of a friend whom I have not seen for years I either meet him soon or hear about him." And he asks, "Is there any significance in these happenings or are they merely chance?"

One of the most delightful of Yorkshire's smaller manor-houses (according to the "Star" in some recent notes on Bolling Hall) has an interesting story of ghosts, and of the tragic end of its last owner, Sir Richard Tempest, who as a Royalist and a great gambler contrived by forfeiture and losses at cards to lose his fortune, including Bolling and the adjoining lands. He died in the King's Bench prison, and after that was said to haunt one of the rooms at the Hall.

Another ghostly episode in the annals of the place is thus narrated by the journal: "Bolling Hall had also an apparition which saved Bradford from a general sack by the Royalists, the intention being to give no quarter whatever. This was the order of the Royalist Earl of Newcastle, who was enraged at the slaughter of the Earl of Newport. But while at Bolling, where he was entertained by its Royalist owner, Lord Newcastle was visited by an apparition which induced him to countermand his savage orders."

Mrs. M. F. Tiddeman (Oxford) writes dealing with the coincidence between fiction and fact, as exemplified in Mr. Arthur Machen's "Bowmen" and Mr. James Payn's novel (referred to in LIGHT of November 27th, p. 572). Our correspondent thinks it is more than probable that the two authors in question "tapped the vibrations set going by the occurrences." This, however, would hardly account for the episode in James Payn's novel, which did not take place in the actual world until some time after the book was written. Still, there is a good deal in the idea: it explains much that passes as chance coincidence, and our correspondent appropriately cites the case of Darwin and Russel Wallace and their simultaneous discovery of Natural Selection.

"The Ideal in Diet," by the late John Bonus (Richard J. James, 3d.), is concerned with the higher aspects of Vegetarianism. It advocates a non-flesh diet because right living in the matter of daily food engenders a desire to live rightly in other respects. The more refined and natural the food the clearer the brain and the keener the perception of the relative value of things. There is a gain in poise and serenity of mind and a gradual uplifting towards that spiritual plane in which our highest aims and aspirations "live and move and have their being." In these times of storm and stress, when those in authority are counselling a more limited use of meat, it is both helpful and encouraging to be thus reminded of the ideal side of diet and its intimate relation to the realisation of all that is good and beautiful. The essay concludes with one or two practical suggestions, and, in accordance with the expressed wish of the author, is dedicated to the memory of his sister, Dr. Anna (Bonus) Kingsford.

The "Daily News," in a recent issue, in commenting on the letter of a correspondent assuring the journal that the war would end on May 9th, 1916, remarks that it would have been more impressed by the prophecy if the prophet had foreseen when he posted the letter containing it unstamped on December 20th that the addressee would have to pay 2d. for it on December 21st.

The following story is attributed to a nephew of the late Professor Blackie. It was first, we believe, related in the "Realm" in December, 1895: One day Dr. — was standing under the wall of the Edinburgh Infirmary. Suddenly he distinctly heard a strange voice calling him by name. "I am coming," he said, and hurried off in the direction from which the sound had come. He had gone but a few steps when the wall under which he had been standing fell with a crash. He would have lost his life if he had remained there. There was no person within sight or call.

A correspondent connected with the stage writes: I recently saw Mr. Charles Hawtrey at the Coliseum in a one-act play, entitled "Q.", dealing in a grotesque, not to say crude, manner with a certain branch of psychic science. The "hero" (or should I say "villain"?) of the piece successfully induces a weak-minded gentleman with leanings towards Spiritualism to part with two fifty-pound bank-notes, in the belief that they have been psychically projected to the spirit-world at the request of an impecunious spirit called "Q." I am sufficiently tolerant not to feel hurt at seeing a spurious form of Spiritualism lampooned in this manner—in fact, I enjoyed more than one hearty laugh at the quaint futilities of the victim and the plausible persuasions of the wily sharper. At the same time, I should prefer to see an actor of Mr. Hawtrey's talents in a play more worthy of his mettle.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Magical Arithmetic.

SIR,—Miss Stephenson's comment (p. 610) is to me not a very satisfactory reply to the question: From what source does the boy derive this wonderful faculty? My friend Mr. A— generally comes to my rescue when I have failed to properly think out the answer to a question. We were talking about the calculating boy and I said to him: "On reflection it seems to me that an outside spiritual influence, rather than the boy's own subconscious self, enabled him to solve the problems practically instantaneously. I cannot think—Plato notwithstanding—that these precise questions and answers were known to the boy on account of his having learned them in a previous incarnation. I take it that the same spiritual influence which caused Mr. Capper to put the questions caused the boy to answer them." Then Mr. A— said: "But other persons, besides Mr. Capper, set the boy problems which he solved with equal readiness and rapidity—showing that the spirit must have been in communication with these as well as with the Indian boy." "There may, indeed," I replied, "have been more than one spiritual influence at work."

By the way, if a human being had previously got into communication with the spirit, or spirits, exercising this control, what was going to happen—the precise questions and answers—could have been foretold; the answers would require to be known before the questions were put, to permit of their being given so quickly.—Yours, &c.,

CHARLES F. MOXON,

December 18th, 1915.

"A Dream Problem and Some Solutions."

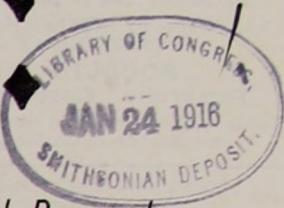
SIR,—In answer to the letter of Mr. Arthur G. Meeze in LIGHT of the 18th inst., may I explain that in using the word "emanate" I took it to mean "coming out of," "issuing from," and certainly never intended to imply that anything is ever evolved by an instrument such as the brain, either in the shape of thought-forms or anything else. I spoke merely as when—perhaps too loosely—one refers to characters in a novel as "the children of one's brain."

As to the other point raised by Mr. Meeze, surely thought-forms composed of super-physical matter need not necessarily last for ever any more than bodies formed of physical matter.—Yours, &c.,

ROSE CH. DE CRESPIGNY,

December 20th, 1915.

Light



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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For further particulars see p. 10.

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NOTES BY THE WAY.

We long ago set before ourselves the idea of constant and positive affirmation of the cardinal principle of our faith—the spiritual nature of man and the Universe—with-out crystallising it into any body of doctrines or dogmas. But we want to do more than that—we want to "fill the unforgiving minute with sixty seconds' worth of distance run," to advance from one stage of knowledge to another, so that at the end of another generation we shall not be wearily debating the same old questions and repeating the same time-worn aphorisms but shall have attained to newer and higher ideas of each. The ambition is more possible than it would have seemed a generation ago, for then the tide was strongly against us and the "labouring oar" had to be strained to the utmost. Now we feel the tide is turning in our favour, that the more discerning minds are conscious that we are proclaiming a reality, and one by one are coming in to help in the work of impetus. We want them all—fresh, earnest and vigorous, but at the same time equipped with good sense and mature judgment. We want to move not only with speed but with dignity; we do not want to rush forward helter skelter or to "run amok." But we are not content to "mark time," to "wait and see." The life about is all in movement. Let us move with it.

arrogantly to dispute with Religion on the spiritual nature of man, it suffers a severe and well-deserved rebuff.

Implicit in Dr. Hyslop's argument is the idea that the beautiful is not necessarily the truthful, nor Truth necessarily beautiful, but here we are on the side of the idealist; in the words of Keats, "Beauty is Truth, Truth Beauty." And we say again, as we have said before, that we dispute the proposition that the apparent ugliness or unreason of any proposition is not a valid argument against it. When the emotions are healthy and natural their promptings are to be respected. On the side of logic, the murderous pietists of the past could make out a very good case for burning and torturing heretics; the slave trade, and other inhuman institutions have been ably and scientifically defended by powerful minds. It was the emotions rather than the intellect—Religion rather than Science—that revolted against and finally put an end to these things. We find much the same conflict as that of which Dr. Hyslop writes proceeding in our movement. The scientific investigator is apt to be a little disdainful of the idealists who cultivate vision, intuition and inspiration—those "unevidential" things—and the idealists are impatient of those who grovel after phenomenal facts. Doubtless the time will arrive when they will be able to work together in unity, just as in the building of a house the painters and decorators find nothing intolerable in the presence of men whose work relates to the drainage system and the electric wires and gaspipes in the basement.

It is the mark of the healthy mind that it is firm without being fixed, self-contained without being isolated, and goes straight, without running in a groove. This is only to say in other words that the healthy mind, like the healthy body, is that which is most alive, for life also is never stationary, never isolated and never confined to grooves. And to attain the state of healthy life is not so much a question of seeking it anywhere outside—for it is all around us—as of clearing away all obstructions that hinder its free passage. Mr. H. E. Hunt in his little work on hypnotism has pointed out how much of weakness and failure is due to self-suggested limitations. The power is there, but it cannot be used because of ignorance of its existence or of the means to utilise it. Life in the process of evolution dissolves away and sweeps out of existence all these obstructions, but there is no reason why we should not assist the process by the method of circulating ideas that shall permeate minds and "movements"—the term is rather a misnomer where the movement does not move—and bring about some co-operation between the great tide of advancing life and that which—free of the clogs of apathy and inertia—it may carry triumphantly on its bosom.

The unreasoned appeal to Scripture to confirm some pet doctrine is proverbially futile. It was Luther, we think,

who remarked that the Bible was a "nose of wax," by which he probably meant that it was capable of being twisted, and we have high authority for believing that the devil can quote Scripture for his purpose. So it comes that in denunciation of vegetarianism we find certain theologians quoting St. Paul's warning against those who "command to abstain from meats." No doubt they might be answered by a reference to Daniel and his colleagues who refused the King's meats in favour of pulse, with a marked addition to their health and good looks. We are told in the Bible that "as the tree falls so it must lie," and that "the dead know not anything." Elsewhere we find evidence of remedial possibilities after death—as in Christ preaching to the spirits in prison—and the dead are shown in many places to be very much alive and aware of events about them. To us the Bible is a treasury of wisdom, literature and poetry, and a magnificent exposition of the spiritual nature of man. But it requires to be read with intelligence, judgment and breadth of mind; it is full of stumbling-blocks to the literalist who reads it merely as a support for some special doctrine for which he finds no sanction in reason. "The letter killeth, but the spirit giveth life."

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

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The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Feb. 17th.—"The True Explanation of the Angels at Mons," by the Rev. A. J. Waldron.

Mar. 10th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 11th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, January 13th, at 5 p.m., Miss J. Louise Till ("La Yenda") will give the first of a series of lectures on "The Science and Art of Palmistry."

SOCIAL GATHERING.—On Friday next, the 14th inst., from 3 to 5.30 p.m., a Social Gathering will be held.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

THE WAY OF THE MYSTIC.

Mr. A. E. Waite's labours as a historian and expounder of the literature of mysticism and the occult sciences have been truly prodigious. He is probably the most prolific writer on these subjects now living, and is considered in many quarters to be the foremost authority on all questions relating to them—on the scholastic side, at least. To what amounts to a veritable library of books on mystical, occult and psychic themes from his single pen he has now added another book, "The Way of Divine Union" (William Rider & Son, Ltd., 7s. 6d. net). It essays to give a re-statement of the central doctrines of mysticism in the light of modern needs, and to provide something in the nature of a guide to the seekers after the Great Mystery. The author treats the matter mainly along intellectual lines. Indeed, he claims, in the Introduction, that "the life of the student is raised by continuous intellectual devotion to things that are holy and by their pursuit in sincerity and zeal."

It is almost needless to say that the book reveals a great amount of scholarship. The origin and meaning of the terms "Mystic" and "Mysticism" are exhaustively considered with especial reference to the abuses and perversions which have crept in to the detriment of the ideas which underlie each. Mr. Waite points out that the terms are of modern origin, there being nothing in Greek or Latin which corresponds to them, and since they were first employed they have suffered many false and fantastic definitions.

Thereafter many schools, doctrines and expositions are passed in review—those of St. Augustine, St. Bernard, Dionysius, John the Scot, St. John of the Cross and Gerson, amongst others.

In a chapter termed "The Title of the Quest," we find the following deliverance on psychical research:—

When it is kept within its own measures such evidence is of vital import and value. The chief danger lies in the false inferences which tend to be drawn from subjective experience of this order, while as an inquiry into the possible survival of this world in that which is beyond the research is against reason by the nature of things. Unhappily for the increase of our difficulties there is over-much image-making even in the mystical life.

One is tempted to ask wherein the "vital import and value" of psychical research consists if its findings are so unreliable and its tendency "against reason." That implies a disunity against which the author is elsewhere contending. In a footnote we read that, to the mystic, psychical research "is, of course, of no value whatever, of no import; his knowledge is from another source, and it comes by another path." That is an attitude we have long recognised: certainly there is a clear distinction (in thought at least) between the terms "psychical" and "mystical"; but the realm of human life is large enough for both. We strongly deprecate the note of intolerance on the part of either. They are separate, but correlative. Mr. Waite, it will be seen, is at least liberal enough to admit the importance of psychical research, and thus stands in favourable contrast to another writer on mysticism, who recently dismissed stories of psychical happenings as "old wives' fables."

The book covers far too large a field to admit of more than an imperfect survey of its contents. There are some sixteen chapters—each a treatise in itself—carrying us from a consideration of the true definition of Mysticism, through the history of mystical schools of doctrine and interpretation, to the great and final question, "The Way of Attainment," and in this closing chapter we read:—

There is one world of love. There is no dividing line between the love of God and man, for man is loved in God and God in man. There is no distinction of present life from life to come. There is one life of love. Even that gulf which separates time from eternity for the rational intellect gives signs of closing up, because love is in the now-state and without change or vicissitude as regards its inward essence. In these, and in other respects, on every side of us, are barriers burned away.

As our author has himself told us, there are many ways to the supreme Goal. His own path is that of the scholar and

critic, and the barriers he has sought to burn away are vast accretions of pretensions and unessential knowledge. To much burrowing in the classical lore of the past is doubtless due his archaic, almost monastic, literary style—a style quite unique in modern writers, even amongst those who deal with the subject he has made so peculiarly his own.

THE FRENCH PSYCHIC PRESS.

REMARKABLE WAR PROPHECIES.

The number of prophecies concerning the war, which are from time to time brought to our notice, continue to increase rather than diminish. Our Paris contemporary, the "Psychic Magazine," for the 1st and 15th October, deals with some interesting predictions attributed to German seers, contained in a collection of prophecies published by M. Grobe-Wutischky. Here is a psychic communication published before the war by M. A. Bussler in "Zentralblatt für Okkultismus" (Vol. 4, p. 462):—

Italy takes the part of France and turns against Austria. Denmark receives English troops, and takes part with several divisions in an invasion of Schleswig. The only faithful ally of the Emperor William is the Austrian Monarch, Francis Joseph. But Austria is obliged to send a great part of her army to the South-East, where the Balkan States are preparing an invasion; another detachment of the army must guard the Italian frontier. The first great event will be an unlooked-for defeat of the German army on the South-West. Germany will be defeated at sea.

Russia will get East and West Prussia and Posnania (Pomerania?). Silesia will revert to Austria, who will have to cede Galicia to Russia and Bosnia to Serbia. The central States of Germany will regain their independence. Alsace-Lorraine and Hesse will become French, Hanover English, and Mecklenburgh a tributary State of Russia. Prussia will only consist of the provinces of Brandenburg and Saxony.

Another prophecy given by R. Knapp in the periodical "Zeitschrift für Okkultismus und verwandte Gebiete" for December 3rd, 1908, points to terrible events in the near future, and on January 12th this statement is amplified as follows:—

War will break out when least expected... Germany will become so small that its inhabitants will be able to retire into a single town. There will be epidemics, such that the birds in the air and fish in the waters cannot live. German ships will go to Asia and China. The conqueror himself will be ruined. We see these events coming, but cannot tell at what time they will happen.

Reference is also made to a prediction well known in Hanover, which winds up with these words:—

After the battle there will remain so little of the German Empire that one will be able to take it all in at a single glance from the top of a tree.

Among other interesting items in the "Psychic Magazine" is a discussion by Dr. Prompt on "Somnambulism and Mathematics," dealing with the possibility of solving a mathematical problem while asleep, after having vainly sought a solution during the conscious state. M. Maillet, an examiner at the Ecole-Polytechnic, after going deeply into the subject and obtaining evidence from some eighty persons, many of whom, we are told, occupy distinguished positions in the world of science, and whose good faith and freedom from prejudice are undoubtedly, is of the opinion that such cases are not established, although there is a possibility of such an action being performed in a somnambulistic state. He quotes the case of Gaëtana Aguesi, who more than once was observed to rise from her bed, light a lamp, and proceed to work out equations on a sheet of paper, afterwards returning to bed, having been the whole time in a state of somnambulism.

The "Annales des Sciences Psychiques" (Paris), which has now been republished (after suspension of publication for a considerable interval owing to the war), contains a long statement by Dr. Tardieu, consultant at Mont Dore, concerning the predictions made in 1868 by Léon Sonrel. We are told that while they were walking near the Luxembourg, Sonrel fell into a state of waking trance and prophesied to his friend,

Dr. Tardieu, a forthcoming war, with disaster and misfortune to his country. He also saw a vision of Tardieu at the head of an ambulance column, in the act of counting money at the Gare du Nord, as well as his own death during the siege of Paris.

These events were brought to pass: Dr. Tardieu was appointed chief surgeon to the Eighth Red Cross Ambulance in August, 1870. He left for the front with his column on August 27th, and on the way to the station two of his subordinates collected for the wounded in their képis the large sum of 36,000 francs, which Tardieu counted in the Gare du Nord. The rest of the prophecy was duly fulfilled, including the death of Sonrel, for whose widow the doctor was able to obtain a pension of 1,200 francs.

In addition to these predictions, Léon Sonrel also foretold the future triumph of France and the reinstatement of Alsace and Lorraine.

—Translated by D. N. G.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 9TH, 1886.)

SARDOU'S SPIRITUALISM.—Speaking of Victorien Sardou (regarded as the greatest, next to Victor Hugo, of living French dramatists), the "Pictorial World" says: "It is very strange and worthy of note that this Parisian of the Parisians is a firm believer in Spiritualism. Yes, Sardou is a sceptic and a realist, a man who knows life in every phase, and human nature in its degradations and corruptions, as in its nobilities and innocences, and yet, in spite of his keen wit and logical understanding, he will deny the existence of God, while affirming his belief in the supernatural. And for the reasonableness of this belief he will, with all gravity and earnestness, adduce proof after proof. For example, he will tell you he cannot make a sketch to save his life, and then produce a copperplate on which is engraved a drawing, representing with great exactness part of the house in which Molière lived. Of this Sardou tells the following story: 'Seated at my table one day, with this plate before me, I fell into a reverie. Unconsciously I took up the graver, and, as if impelled by some secret influence, let my hand follow its own direction over that plate. The engraving you see here is the result of several hours of unconscious and purely mechanical toil.' With intense and manifest conviction he asserts that this work would have occupied a professional engraver for at least a month, and calls upon you to notice that all the ornamental lines in it are made up of crochets and double crochets so small as scarcely to be visible to the naked eye. Clearly enough," continues the "Pictorial World," "Sardou recognises that there are more things in heaven and earth than are dreamt of in his philosophy; and we doubt not that this state of mind is a great advance upon that blameless ignorance of conceit which denies all that it cannot explain."

MR. JOHN WILLIAMSON, who has been conducting the services at Wimbledon and the London Spiritual Mission, is willing to assist societies as trance speaker, charging no fee for his services. Mr. Williamson is a medical student, formerly of Edinburgh. Letters can be addressed to him care of LIGHT.

FROM OTHER PLANETS.—Are the planets inhabited, and, if so, are their inhabitants men like ourselves? After the problem of survival this is one of the most interesting questions that Spiritualism has claimed to solve. Many readers will be familiar with the works of Eva Harrison, who is called by the spirits "Love-light," and whose husband, "Light-bearer," was, before his death last year, the medium of their small circle. In her latest book, "Wireless Messages from Other Worlds" (Fowler, 2s. 6d. net), she introduces us to visitors from Mars and other planets, and even from the constellation Orion! They come "in the spirit," leaving their material bodies behind, and tell us many things that are not yet to be found in manuals of astronomy. The reader will accept the facts and the teaching or not, according to his temperament and his previous knowledge of psychic and scientific matters; but he will in any case admit that the book is marked with those qualities of earnestness and sincerity which are happily so characteristic of workers in this field.—S.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JANUARY 8TH, 1916.

Light:

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE MEANING OF DEATH.

The persistence of life in its lower forms is not without its correspondences in the lower forms of human thought. Theological and scientific dogmas that represent man's thinking about himself and his environment at its worst, whether of savage or sage, have exhibited what Schopenhauer calls the will to live quite in the primitive biological way. The fact is brought home to us in a startling fashion by an interesting article in the December issue of the "Nineteenth Century" on M. Paul Bourget's new book, "Le Sens de la Mort," which appears to be well worthy of the attention given to it by Mr. W. S. Lilly, the writer of the article. The story itself is of the present day, but cannot be repeated here even in the most abbreviated form. What immediately concerns us is an opposition of conceptions touching life and death that emerge during a discussion between two of the leading characters—one of them a famous surgeon who at this crisis in his life discovers himself to be doomed to death within a few months by cancer, the other a healthy and younger man.

Inspecting a hospital together, the latter remarks that the arrangements are almost too comfortable. To this the other objects: "No! What is the use of suffering?" A dire sufferer himself, his question is almost passionate. "To pay," replies the man inexperienced in suffering. "Pay what?" demands his friend, who alone knows of his own fate. "The debt of our faults and the faults of others." Justly resenting this atavistic interpretation, savage as of the primeval world, the elder, but more modern, man exclaims: "Our faults? As if we had asked to be born! And the faults of others? It is monstrous." The primitive thought persists: "Since everything in life leads up to suffering and death," says its expositor, "if suffering and death have not that meaning of expiation, what meaning have they, what meaning has life?" The answer of the great surgeon is curt. "None," he concludes.

There is an old and never sufficiently remembered maxim of the late Professor Clifford: "Any question to be exactly answered must first be exactly asked." In this case the problem was wrongly stated, for it is not true that everything in life leads up to suffering and death. It would be far truer to say that all suffering leads to life just as death itself does. The mission of pain and suffering is not one of expiation, but of mercy and salvation, as the famous surgeon's profession should have taught him. The principle of universal justice, which keeps the stars in their measured

courses, for ends of organic preservation and well-being has beneficially ordered the contingency of pain. The right meaning of death is life—*progressive life*. The common view of death as the supreme evil of existence is an utter inversion of the truth. If death had never entered the primordial vegetable world, there could not have come any higher and richer form of life. If the animal world in its first great cycle had not been blessed with death, the earth would have soon been covered with a horrible, seething mass of reptilian excrescence. And if the noblest animals had not died, there could have been no man to pervert the plain meaning of life and death.

Expiation is a concept wholly human—hence the hoary institutions that are penal in conception and operation rather than reformatory. Just as the line, "Red in tooth and claw with ravine" is a libel on Nature, so is this notion of expiation as being attributable to her ordinances. "To pay" is a modern and modified expression of atonement in the obsolete theological sense, all its forms being attempts at a spiritual truth that is the same for all time. As with the reptile creatures of the primeval world, so is it with the early and crude forms of atonement in human thought: alike they suffer decay and death that nobler forms may succeed them.

Once it is granted that in the constitution of the Universe there is a principle of Justice, the implied problem in the protest, "As if we had asked to be born!" is thereby solved. The reptilian hordes of the early world were not consulted with regard to their birth, nor did they complain of life or death; yet was their future essentially secured in the higher forms of life for which they prepared the way and the mechanism. It was even so with regard to all the sub-human creatures that came after them. In the ultimate terrestrial form alone could Nature be arraigned and God judged, since none below had the capacity to arraign, as none above may have the temerity to judge. If Nature, or God, or the Universe—phrase how we will the Power that progressively incarnated non-individualised spirit in a scale ascending up to man, conserving in each form all progressive developments of lower forms—if this ineffable Power is justified even to Man as regards the destiny of all creatures below him, the plain presumption in reference to his own fate is that he, being the end and consummation of all things in this world, must be provided for when he dies as well as before he was born. Such is the logical conclusion, and the more we examine the question the more is that conclusion justified, as many of us well know.

As regards the allegation that suffering and death have no meaning at all, it would be superfluous to confute the statement here. Maeterlinck, with his keen spiritual insight, while unable to solve the question of what Nature means or even whether she has any meaning at all, nevertheless saw clearly that it was written all over the bee that it should make honey. And the writing upon Man is plain, although the readers of it are not yet so numerous as they should be.

DR. JOHNSON ON SPIRIT MINISTRY.—The following prayer, clearly showing Dr. Johnson's belief in Spiritualism, occurs among his "Prayers and Meditations." It was written on the death of his wife in 1752: "O Lord, Governor of Heaven and Earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration whether exercised by appearances, impulses, dreams, or in any other manner agreeable to Thy government. Forgive my presumption, enlighten my ignorance, and, however meaner agents are employed, grant me the blessed influences of Thy Holy Spirit, through Jesus Christ our Lord. Amen."

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

BY W. J. CRAWFORD, D.Sc.

XXIII.—THE CANTILEVER THEORY—(continued).

(7) Let us now consider the puzzling results described in articles XIX. and XX., results which were also partially worked out in articles X. and XII. They are as follows:—

(a) While the séance table, weight $10\frac{1}{2}$ lb., is steadily levitated, there is upon a compression balance placed centrally on the floor beneath it, a vertical downward force of 30lb., or $2\frac{1}{2}$ times the weight of the table; there is also a horizontal pushing force of $5\frac{1}{2}$ lb. from the medium; and the vertical and horizontal forces are not separate and distinct, but are components of a single force.

(b) While a stool, of weight 2lb. 12oz., is steadily levitated over a drawing board placed on top of a compression balance, there is a vertical downward force upon the balance of $18\frac{1}{2}$ lb., or 6·8 times the weight of the stool.

How are these experimental values—of whose practical correctness there can be no doubt—to be explained on the cantilever theory?

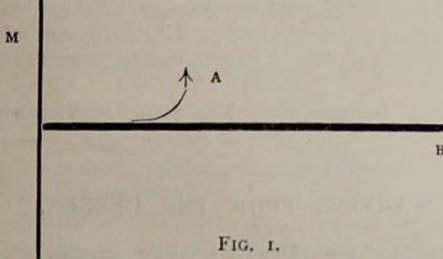


FIG. 1.

Fig. 1 indicates the cantilever A projecting from the medium M. It is shown in its unstrained normal position. The free end B is probably on its underside within 6in. of the floor.

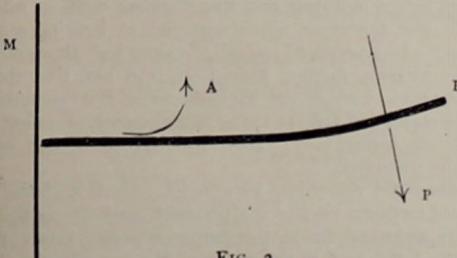


FIG. 2.

Fig. 2 shows the cantilever when in a strained unnatural position owing to the end B having to be raised to the level of the pan of the compression balance. As the beam is elastic, it will in this latter position press *downwards and outwards* on the top of the balance, as indicated by the direction line of the force P. It is obvious that the force P can be resolved into vertical and horizontal components, and I think there can be little doubt that the 30lb. and $5\frac{1}{2}$ lb. of article XIX. are these components.

On this theory, then, the stiffness of the structure of the cantilever accounts for the mystifying readings on the compression balances. The reader can form a very fair idea of what is occurring by a simple experiment. Let him take a long flat wooden or steel rule, firmly hold one end, and press the other end against some small article placed above the level of the end which he is holding. When the rule bends, as shown in Fig. 2, he will be able to appreciate that he is applying a downward and outward force, as mentioned above.

In both experiments (a) and (b) the height of the platform from which levitation was effected was about the same—viz., 13½ in. and 14 in. respectively. In case (a) the downward force was 30lb., and in (b) $18\frac{1}{2}$ lb.; why, if the heights are about the same, are the downward forces not the same? The cantilever end would have to be bent upwards practically the same

amount in each case. The answer to this, of course, is that the cantilever is not so stiff in case (b) as in (a). The weight of the levitated body in (a) is $10\frac{1}{2}$ lb., and in (b) $2\frac{1}{2}$ lb. Hence the operators would not require to devise such a stiff cantilever in (b) as in (a), and therefore such a cantilever would be more easily bent upwards from its normal position, and would not exert such a large downward force on the balance.

The question arises as to how the vertical downward force on the compression balance varies quantitatively with the height of the pan of the balance. If the cantilever proposition be true I would expect that (1) on the floor there would be no force—which seems from experiment to be the case—and (2) as the pan of the balance is gradually raised in height there would be a position for it when the bottom of the end of the cantilever would be reached, at which point downward force would begin to be registered on the balance, and (3) as the pan is further raised the vertical force would become greater and greater as the end of the cantilever was continually bent upwards. I am devising apparatus to test the matter and I will carry out experiments shortly. Indeed, some experiments I have already partly done indicate the truth of the above reasoning.

VISION-PICTURES.

Miss S. Ruth Canton writes:—

The following two-fold dream, or, as I am more inclined to call it, "vision," may be of interest to your readers, not only because of its unusual character, but because many of them may happen to have seen the results of it on the walls of the Royal Academy Exhibition.

I was spending a week-end at the house of a friend where I have received impressions before, but nothing so vivid as this. I had been reading in bed, had put out the candle, and was preparing to go to sleep, though I am strongly of impression that I was *not* asleep, when I suddenly saw before my eyes an unusual looking "picture" of a girl sitting in a marble chair leaning forward, with a dish in her hand, towards a peacock about to feed from it. The background showed a strong line of deep blue sea cut by the large white columns of the terrace on which she sat. I started awake with the predominant thought, "What is it in? What is the medium? It does not look like a painting." Then suddenly, "Why, it's coloured wax!" (I may here say I am a modeller or sculptor, not a painter.)

The next day I returned home and tried to set about drawing it, but it would not "come," and as I was greatly interested in another piece of work I did not persevere.

About a year after I was at the same house, after many other visits, when exactly the same thing occurred in every particular, except that I now saw it framed in a deep black frame, and I also saw a pair to it which showed a youth lying on his breast on a wall playing with a string, with a black cat lying on its back.

I then felt that I was intended to work these out, and this I proceeded to do, the second one being shown in that year's Royal Academy and the other at the Walker Art Gallery, Liverpool.

Since then I have made a speciality of this work, and have had many specimens exhibited at these two galleries.

I should like to add two more particulars, which may be of interest. One is that a series of difficulties made it seem impossible to realise the bright blue of the sea and the mauve-like grey of the girl's dress; but they were overcome in ways too long and too curious to enter into here. The second is that the way in which I carried out the boy subject was an example of what you say about the modification of fulfilment. My artistic sense told me a black cat would not work out well in such a medium, so I made it a leopard-cub. A third point I would mention is this: The "vision" occurred at the house of two sisters, one of whom had died not long before. She was extremely artistic in another line herself, and took an immense interest in my work, and in her lifetime here she was the means of my having an extraordinary series of successes in a line of art entirely opposed to my own tendencies and only undertaken to please her.

The question I ask myself is, Did she impress me with those visions?

NEW YEAR'S SOCIAL GATHERING.—The attention of Members and Associates of the L. S. A. is called to the Social Gathering to be held at the rooms of the Alliance on Friday afternoon, the 14th inst., from 3 to 5.30.

A MESSAGE FROM NEW YORK.

GREETINGS, IMPRESSIONS AND EXPERIENCES FROM MR. W. J. COLVILLE.

A long letter has reached us from Mr. W. J. Colville, 518, West 140th-street, New York, in the course of which he writes:—

It seems a very long time since I last wrote for your always interesting columns, which I often peruse in New York or Boston, these cities during recent months having been the chief centres of my activities. I am glad to be able to send greetings to friends in Great Britain from many warm sympathisers in America who are by no means unmindful of the severe strain through which you must all be passing. I remember fervently the pleasant Christmastide two years ago which it was my privilege to spend in my native land, and the many enjoyable public and private gatherings in London and Brighton during the festal season. As I have recently received many gracious letters from valued friends in the old country inquiring when I may return, and as my time is very fully occupied with public and literary duties, so that I am frequently unable to reply personally to my numerous correspondents, I feel obliged to crave your permission to address a few words to all at once. I cannot truthfully say that I wish to be in any country actively engaged in warfare when I can do my work in a land not desolated with strife; but should any clear duty impel me to take up my abode amid scenes of conflict, I hope I should be able to maintain tranquillity of mind and contribute in some small degree to helping my neighbours.

I understand from various correspondents residing in London and elsewhere that all spiritual activities are kept going and that people are keeping up wonderfully, even though the mental strain must be severe. In New York at present there is great activity in all departments of psychical research, and while there are attacks made upon mediums in many places through the agency of unscrupulous detectives in the pay of organisations determined, if possible, to infringe upon the constitutional rights and liberties of citizens, the opposition to the persecution is becoming so widespread and so determined that every fresh arrest calls forth an indignant storm of protest from many quarters simultaneously.

Several very interesting and important new books have appeared this season dealing directly with psychic questions. "Letters from a Living Dead Man," sent forth by Elsa Barker about two years ago, led the public to extend an instant welcome to the succeeding volume, "War Letters from the Living Dead Man." Another very excellent, but less sensational, volume is entitled "The Natural Order of Spirit," by Lucien C. Graves. The author has been for many years a highly-esteemed Congregationalist minister of the liberal school; he displays ripe scholarship and extreme open-mindedness, coupled with open-heartedness. That book is finding its way into many homes and on to many library shelves, where it is opening the eyes of its readers to the reasonableness and beauty of an intelligible and comforting spiritual philosophy. One of the chief charms of the narrative portion of the volume is the communications received through the mediumship of "Mrs. Cheneveth" (an excellent sensitive with whom I am well acquainted) from the son of Dr. Graves, who passed to spirit-life a few years ago, when in his early twenties and ready to embark on what promised to be a professional career of considerable usefulness and brilliancy.

Among the many societies in and near New York City I must say that the Church of Divine Inspiration, which meets in its own temple, 20, West 91st-street, in one of the best residential sections, is very much to the fore. The enterprising president, Mrs. Milton Rathbun, is a woman of singular ability, and she is ably assisted by an efficient corps of fellow officers.

Mrs. Helen Temple Brigham is still as energetic and influential as ever and many others of the old workers, together with many newer ones, are doing important and successful work in and around the great American metropolis.

I lecture in so many places and for so many clubs and societies of various kinds that it is impossible for me to be held in any one organisation. I have been, for the second time, appointed Missionary-at-Large of the National Association of Spiritualists, and I endeavour to accomplish missionary work both by tongue and pen wherever opportunity offers. I am invited to join all sorts of fellowships, but I prefer to remain free from all embarrassing entanglements. All cults are, I am sure, useful for some persons who are attracted to them, but I feel that with the incoming of a new and more enlightened age most of the barriers erected in past ages will be thrown down, and when the present war is over there will

be greater unity expressed among all truly spiritually-minded persons in all lands than has ever been manifested hitherto.

I wish all readers of LIGHT every possible blessing for the year 1916.

THE TESTIMONY OF EXPERIENCE.

The accumulated evidence of the presence of spirits who do benevolent work in families by impression and guidance at critical times is enormous, and cannot possibly be ignored by any intelligent inquirer. Thousands of sane men and women in the British Islands can testify to the truth of my assertion. No particular need of consolation led me to embrace the Spiritist faith. The sensitive is at his or her best when consolation is urgently required; therefore, I am positive that my experiences must be feeble in comparison to hundreds of others who, when overtaken by some sudden bereavement, have sought the psychic and obtained incontestable evidence that those whom they loved were still alive and still observant of their interests and affection. I am no propagandist, and have a rooted dislike to argument with critics or sceptics, however honest they may be. There are a vast number of people who do not possess the faculty for determining the truth or otherwise of psychic phenomena. Five years ago I tried to convince others. I do so no longer; the loss is theirs who, unhappily, cannot see what is obvious to those who have been trained in habits of exact investigation. My life has been spent in exploring and chart-making; if habits of accurate observation had been wanting, I should, twenty years ago, have lost my occupation.

—From "Glimpses of the Next State," by Vice-Admiral W. Usborne Moore.

A WARNING FROM THE UNSEEN.

Writing to the "Irish Times," Lord Powerscourt tells the following strange story of the war:—

A certain distinguished officer of the Irish Guards, a personal friend of my own, was in his office immediately behind the firing line in Flanders. He had a good deal of business to get through before morning, and was working well on into the night. He was, therefore, much annoyed at hearing a knock on his door. In answer to his call, "Come in," there entered a nun, who, without further invitation, told him that the war would continue so long as the inhabitants of Europe remained in a callous state, and failed to prostrate themselves collectively and absolutely before God. Having delivered herself of this message, she departed.

The officer did not think very much about it at the time, but resolved to pay a visit to the convent hard by on the first opportunity, and to ask the Mother Superior to stop interruptions to his work of this sort in the future. He accordingly visited the convent, but the Mother Superior assured him that no nun had been out on the night in question. He stoutly maintained that his visitor must have come from that convent, and so, to oblige him, the Mother Superior paraded all the nuns before him, as he averred that he could recognise the one in question. He, however, failed to do so, and, after having thanked the Mother Superior, he was about to leave the building when he noticed on the wall a large picture of his visitor. "There she is!" he exclaimed. "Impossible," said the Mother Superior. "She has been dead three years, and was the best Mother Superior that has ever been in charge of this convent."

I tell you the story as it was told to me. The officer has since been killed in battle, but of all men he was not prone to hallucinations of any sort, and was one of the most honourable and God-fearing gentlemen that I have ever had the pleasure of associating with.

THE MONS VISIONS SET TO MUSIC.—We learn from the "Sound Wave," the organ of the gramophone trade, that a new record has been put upon the market which graphically depicts "the crash of shot and shell, the turmoil of battle, the confused shouts of a charging army, the wavering to and fro of gallant soldiers, and suddenly in the skies a vision! Over the mad noise of battle comes the sound of celestial music, distant but sweet and clear, and the valiant army whose shield is Right takes heart again." The record must be a remarkable piece of work, for it is a difficult matter at any time to express visual by auditory impressions.

FACT AND FLOWERINESS.

"The Divine Gift of Mediumship," by Richmond L. Bishop (Christopher Publishing House, Boston, U.S.A.), is described as "Lectures on the Problems of Life given at the School of Natural Science, Boston," but by far the longest chapter in the book—occupying some sixty pages out of a hundred and eighty—and much the most interesting, is not a lecture at all, but an account of the author's life and of his psychic experiences from childhood upward, some of which are really remarkable. We agree with "A. H. C." who contributes a laudatory preface, that "to be able to tell a personal experience in a way that appeals to all is the supreme achievement of a writer," but to the statement that "this Mr. Bishop has done with a charm of style that holds the reader's interest throughout" we must respectfully demur. Could "A. H. C." whose own style is a model of restrained and polished English, have gone through the author's MS. before publication and pruned it of all floweriness and redundancy of expression, the task of perusal would have been much lightened; as it is, when, leaving narrative, we came to the author's elucidation of "natural science," we found it beaten out so thin that, after wandering on for page after page and losing ourselves in a maze of words, we grew too tired to persevere. Of the "charm" with which the book is credited the reader may judge from the following short passage—part of a description of one of Mr. Bishop's experiences. After finding himself "surrounded by the power of perfect peace," which uplifted him "by harmonious strains of music that breathed forth from the love that was in Nature," he became aware of the presence of angelic forms.

These beautiful companions greeted me with gentleness. They smiled their welcome, and with far-reaching looks and with glowing eyes of gladness and an expression of love, life and truth, they bowed to me in grace and tenderness.

The palate soon cloys of a diet of honey, and this kind of linked sweetness is not merely "long drawn out," it is interminable. Mr. Bishop lives in a world of rhapsody. As to his teaching, it is eminently wise, wholesome, spiritual; but it strikes us as being also mostly self-evident and indisputable. We discover no striking originality of thought or expression—nothing, in short, which we need a "school of natural science" to teach us.

D. R.

THE NEWER VISION.

Ralph Waldo Trine's new book, "In the Hollow of His Hand" (Bell, 3s. 6d. net), is a restatement of the Christian religion, based upon a direct study of the life and teachings of its founder, untrammelled by tradition or authority. Mr. Trine sees that multitudes of men and women to-day are discovering that "there is an inspiration and a power in the Christianity of the Christ, infinitely beyond the tenets of our prevailing organised Christianity." They are no longer satisfied with the teachings of the early Fathers and pre-medieval Councils.

A new time at last has appeared, and out of this bewildering and befogging mass of early theories and speculations about the Christ, there is coming a religion of an immensely greater vitality and power, gained from an intelligent study and appropriation of the fundamental truths taught by the Christ from those clear Judean hills so many years ago. It is therefore no longer a belief or a reverence of any statement about Jesus, or a belief in Jesus, that constitutes a force for righteous, unselfish, and therefore successful living. Anyone of the most ordinary intelligence believes in Jesus. It is the comprehension and the using of the simple but fundamental laws of living that he perceived, lived, and set forth, that constitutes the mightiest driving force in life that we yet know.

While the real content of Christianity is, in Mr. Trine's view, superior to any other known form of religion, he states plainly that there are forms of ecclesiastical Christianity which he regards not only as no better than some other faiths, but as in many respects their inferior.

The hon. treasurer of the L.S.A. acknowledges, with thanks, the receipt of further subscriptions towards the cost of publishing the pamphlet by Miss H. A. Dallas, referred to in LIGHT of the 4th ult. (p. 587).

SIDELIGHTS.

Mr. William Jeffrey, of Glasgow, informs us that he has received a cablegram from Mrs. Etta Wriedt giving greetings of the season, which she doubtless wishes shall be extended to all her friends here.

We have received from the Antipodes a copy of the first issue of "The Revealer" (published at 138, Elizabeth-street, Sydney, 6d. monthly), a New Thought publication, with which are incorporated "The Truth-seeker" and "The Healer." Its purpose is "the teaching of the laws of Truth, the revealing of the secrets of Being, the unfolding of the mysteries of Life, and the explaining of the occult and metaphysical teachings of all ages"—a somewhat extensive and ambitious programme. But the contents are not lacking in value and variety.

In a pamphlet entitled "Attraction and Repulsion of Personality" (Anchor Book Co., Blackburn), the author, Mr. S. Whalley, seeks to draw an analogy between personal magnetism and electric and magnetic phenomena. After consideration of the ether in relation to matter, the vibratory theories of physics and the functions of the brain, it is suggested that a strong-willed personality is actuated by a force as inherent and subtle as that exerted by a magnet, and that it is through this force that persons are mutually attracted or repelled, crowds influenced and humanity swayed. The analogy, though not original, is a striking one.

The Rev. L. G. Berrington, Rector of Churchover, in an address before the Leamington Literary and Philosophical Society last month, observed that modern investigators in psychical research incline to one or other of two explanations of "the phenomena of mediums"—(1) that the communications do emanate from discarnate beings, (2) that the communications are given by a sub-conscious and little-known "self" aided by thought transference. In either case (even if, in the former case, the discarnate being is shown to be a demon) the universe must be spiritually interpreted since the old materialistic conception of life is destroyed.

Addressing a juvenile audience on New Year's Day at the Royal Institution on the subject of "Wireless Messages from the Stars," Professor H. H. Turner referred to Tennyson's line on Mars, "Glowing like a ruddy shield on the lion's breast." He pointed out that at that time—March 24th, 1854—England, the lion, was at war in the Crimea, and Mars was that day—January 1st, 1916—in the exact position which gave Maud hope. It was difficult to ignore the coincidence now, for Mars was in the position during the Boer War. The lecturer showed a list of dates on which "Mars was hung in Leo," and which coincided with wars.

Mr. R. A. Bush writes us that two patients who had been receiving magnetic treatment at the healing centre in connection with the Wimbledon Spiritualist Mission told him that they found that their watches, which had hitherto kept good time, went fast after their first treatment and continued to gain. He adds that Mr. T. H. Lonsdale, the healer working at the Mission, had testified that this was a common occurrence in his experience. By a coincidence, in turning over the file of LIGHT of a generation ago we came upon the following paragraph (taken from an American paper) in LIGHT of December 5th, 1885: "An Eastern watchmaker has declared that the magnetism of the wearer of a watch affects it as a time-keeper; that watches which gain or lose time on certain persons run with regularity when hung up in his shop. One case in particular came under his notice. A lady brought him her watch very frequently, which she said at times gained and at other times lost; yet, when hanging in his shop, it ran with exactness. By investigation and inquiry he found that the mental conditions of the owner were variable; when cheerful the watch gained time, when despondent the watch lost time."

ANSWERS TO CORRESPONDENTS.

READER (Ingatestone).—Thank you for the cutting, which we had already seen, and the Gaelic greeting. *Bliadhna mhath ur dhuibh!*

JOHN BURNS.—The forecasts are decidedly striking. We suggest that you record them in such a way as to render them properly evidential.

It is a part of a gracious and beautiful life to turn the edge of gossip, of cynicism, of envy and of hatred by keeping resolutely out of the mood in which these motives and feelings are possible.—LYMAN ABBOTT.

[January 8, 1916.]

FATEFUL JEWELS: A CURIOUS LEGEND.

A correspondent sends us a strange story concerning the origin of the supposed curse on the House of Hapsburg and the mystery surrounding the famous "blue Hope diamond." The story relates that this diamond, together with many other precious stones, belonged originally to the Temple of Rama at Mandalay, whence they were taken centuries ago by a member of the Hapsburg family and a certain Duke of Braganza. In the result, according to our correspondent, tragedy has overtaken all those who have possessed any of the jewels. Amongst the victims of the curse he enumerates Mary Queen of Scots, Louis XVI. and Marie Antoinette, the Duke d'Enghien, King Ludwig of Bavaria, the King of Greece, King Alexander and Queen Draga of Servia, the Empress of Austria, the late King of Italy, Maximilian of Mexico, Crown Prince Rudolph, and other royal personages whose lives were ended by violence. The narrator of the story informs us that "through marriage and inter-marriage, these precious stones are in possession of every Royal house in Europe, except those of England and Denmark," and that in the case of one piece of the fateful treasure five hundred persons have perished as the result of owning it. Amongst other curious statements our correspondent affirms that the German Emperor has a tremendous ruby belonging to the collection, and bids us watch the fate of that monarch!

"WHY DOES NOT GOD STOP THE WAR?"

Archdeacon Wilberforce's utterances are always original and deserving of thoughtful study. His last little book contains four of his recent discourses and bears the title of the first, "Why does not God stop the War?" (Elliot Stock, 1s. 6d.). Here is part of his answer to the question:-

If someone, shocked by the abominable atrocities of these German barbarians, asks you, "Where is now thy God? Why does He not interfere? Why does He allow these horrors?" you who have realised God and have found your right relation as an individual to the Originating Spirit, try to make your questioner understand that we humans can only come to consciousness of perfection through the instrumentality of the experience of imperfection, and that such interference on the part of an external World-Ruler as your questioner expects would frustrate the whole purpose of life's education and stagnate human evolution. . . Belief in the Immanence of God alone solves the problem of how to reconcile the world of ideal and the world of action. The ideal is the ultimate perfection of humanity in accordance with the original purpose of Infinite Mind. The action is the recognised law of evolution, which is the growth of right asserting itself by overcoming, at any cost—sometimes, as now, at fearful cost—the resistance of wrong.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Reality of the Spirit World.

SIR.—As Mr. Evans asks for expressions of opinion regarding the reality of the spirit world, I should like to say that I, for one, entirely agree with his remarks. Mind is the basis of all phenomena on all planes. The spirit world being a mental world and thought being less hampered there by gross matter, its manifestation must be more effective, active and easy than here; and consequently the environment more real to the thinker.

With God, thought, will, action and manifestation are supposed to be simultaneous. So as we advance upward from sphere to sphere of more refined and ethereal substance our surroundings become more and more real to us. We become more and more conscious until eventually we reach the Great Reality, the All-Mind—if we ever do reach that consummation! Some say that progression is eternal.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

LIGHT.

Psychic Healing: An Inquiry.

SIR.—Can some of your many readers give me information and authentic instances of psychic healing of disease, and of the best literature to read on the subject? I am also specially desirous of gathering information and authentic stories of the power of music as a healing art. I fancy the war has furnished examples of this, and that many soldiers, dumb or helpless from shock, have had their powers restored by music.—Yours, &c.,

C. E. CHALK.

Lyceum Club,
128, Piccadilly, W.

Was it an Impersonation?

SIR.—Amongst Spiritualists it is a generally accepted fact that persons of humorous temperament, after "passing over," have given, as a means of identification, messages in their own peculiar idiom which has easily been recognised by the friends present. Is it not reasonable to suppose that it may have been one of these wags who, manifesting through a medium, impersonated a character created by Mrs. Champion de Crespigny in one of her novels (see LIGHT for November 27th, p. 575).

In dealing with problems of this kind it is well to attempt the simplest and most obvious explanation before having recourse to "thought-forms projected on the astral plane" crystallising into an intelligent reality and haunting their author in the séance-room. Far-fetched theories are often wider of the mark than the simple reasoning of a little child.—Yours, &c.,

Torquay.

W. BROWN.

The Unreality of Matter.

SIR.—If we accept the theory of electrons a strange result follows of no little interest to those who give spirit supremacy over matter.

Consider a spherical lump of iron that we look at and feel as a material thing. It is made up of molecules and these molecules are made up of atoms. But each atom is a congeries of electrons in rapid orbital motion, and each electron is of the size of a pin's head to St. Paul's dome, when compared to the atom. What does this mean?

In imagination expand the atom to the size of our solar system. Then we have a sphere of ether with electrons in rapid orbital motion round a great central electron.

The spherical lump of iron is *not* solid matter, it consists mainly of ether which we cannot see or touch: we cannot see even the molecules. What we appear to see and feel consists mainly of what we *cannot* see or feel. We sense a solid lump by sight or feeling, because a comparatively few electrons are in rapid orbital motion, in a static field of ether. We feel the lump as one thing, not because it is one solid thing, but because a comparatively few electrons are moving in static form of ether (the form of the lump of iron) at a prodigious rate.

Science, in fact, reduces matter to motion and centres of energy. This scientific theory I used in "Personality and Telepathy."

It is to be remembered Aristotle understood that resistance of matter exists in or results from motion.—Yours, &c.,

F. C. CONSTABLE.

A Comment by Dr. J. M. Peebles.

SIR.—The treatment of reincarnation in LIGHT of November 6th last was not only tolerant in spirit, but decidedly instructive. The surest antidote for this Hindu theory is a residence in India or Ceylon. The former editor of the "Hindu Spiritual Magazine," Shishir Kumar Ghose, renounced the dogma of reincarnation when he became a Spiritualist.

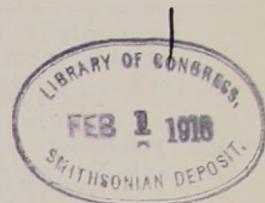
In the same issue, "Morambo" wisely assures us through Mrs. Wallis that evil or evil-disposed spirits have the power to influence mortals. Should any of your readers doubt this, I beg them to read and digest the 30th section of "Spirit Teachings" by the late Rev. William Stainton Moses. Truth gains nothing either by denials or mental disfigurement.

The very interesting report in this same issue under the heading "Spiritual Science in Scotland" deserves marked attention, inasmuch as the lecturer, Mr. J. H. McKenzie, is described as saying that in the spirit world there are "explorers, inventors, teachers, inspectors, detectives, &c. In Paris and New York the police are continually using clairvoyants for tracing criminals." Could our world, with its thousand activities, realise that there are no hidden secrets, and that plans, deeds and thoughts are indented into personal auras that bedim or glorify, thus proving one of Dr. A. J. Davis' maxims, "None have secrets," humanity would be the better for it.—Yours, &c.,

J. M. PEEBLES, M.D.

Los Angeles California,

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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For further particulars see p. 18.

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at the above address.

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wishing to obtain books from the Library without joining the Alliance
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Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

* * Subscriptions should be made payable to the Hon. Treasurer,
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Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.
HENRY WITHALL, Hon. Treasurer.

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A Journal of Psychical, Occult, and Mystical Research.

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"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—*Paul.*

No. 1,827.—VOL. XXXVI. [Registered as]

SATURDAY, JANUARY 15, 1916.

[a Newspaper.] PRICE TWOPENCE.

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writer recount the story of a trance and vision which had come to him. He begged that it should be understood that this vision of his had nothing to do with the trances and visions of Spiritualists, which were, of course, impostures! One can only listen and laugh at the delicious simplicity of the person who attempts to put his psychic experiences in a special category.

* * * *

The "Hibbert Journal" is, as usual, full of interest for the student of affairs on their philosophical side. Count D'Alviella, writing on the moral aspects of the war, analyses the causes which led Germany, at the very moment when it was already conquering the world by natural expansion and slow infiltration, to rush madly into a struggle for political domination, thus risking the loss of everything it had gained abroad in wealth, influence and reputation. Sir Frederick Pollock, dealing with the "Fight for Right" Movement, contends that we are "fighting not for territory, not for trade, not for the security of Britain or the British Empire alone, but for the liberty of nations to live each in its own way." The Bishop of Carlisle contributes an essay "Against Departmental Religion," deplored the failure of the Church to Christianise the world, all war being essentially anti-Christian. Nevertheless, he holds that, as the result of the present war, the Churches are being quickened into new life and strength. It is impossible, he thinks, to Christianise war, but we can at least resolve that when the great struggle is over we will Christianise peace, accepting peace only on Godlike terms—"the terms of freedom to the weak as well as the strong, of repentance towards God and restitution towards men, of the liberty of all nations to lead their own national life and in friendly federation with other nations to coalesce and unite in a common brotherhood for the welfare of mankind."

* * * *

There are a number of other papers in the issue of the "Hibbert Journal" under notice, their themes being for the most part concerned with the war and religion. The article which comes most closely to our own subject we found in "Vitalism," by Dr. Charles A. Mercier, late of Charing Cross Hospital, a trenchant reply to an attack by Mr. Hugh Elliot in "Science Progress" for January last. Dr. Mercier is an incisive writer, and is quick to point out the limitations of that form of Science which concerns itself only with the physical side of things. He writes:—

I am quite willing to accept the assertions of physiologists that our movements are due to muscular action, which is due to nervous action, which is due to cerebral action; but there the physiologist must stop. He has reached the end of his tether and is brought up with a round turn. Anything beyond this is *ultra crepidam*, and here he is no authority.

One of Dr. Mercier's evidences of the existence of the mind is that Mr. Elliot's mind must have influenced him in writing the article in which he denied its power to guide and control him!

Does mind act upon matter? Mr. Elliot denies it, but cannot help believing it, and acting as if it did. Speech was

[January 15, 1916,

acquired by man in order that he might deny his beliefs; and therefore we estimate his beliefs, not by what he says, but by what he does. The test is conduct; and, judged by this test, it is indisputable that Mr. Elliot does believe that mind acts on the brain, however honestly he may think that he does not believe it.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, JANUARY 20TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET

ENTITLED

"A CHAPTER FROM MY PERSONAL EXPERIENCES."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Feb. 17th.—"The True Explanation of the Angels at Mons," by the Rev. A. J. Waldron.

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C. FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, January 18th, Mr. A. Vout Peters will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, January 20th, at 5 p.m., Miss J. Louise Till ("La Yenda") will give the second of her series of lectures on "The Science and Art of Palmistry."

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, January 21st, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, January 21st, at 4 p.m., Mrs. M. H. Wallis (or Miss Violet Burton), under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

THE Spiritualist Motor Ambulance Fund, which, it will be remembered, arose out of the suggestion of Mr. W. H. Evans and the work of which has been ably managed by Mr. J. J. Morse, of the "Two Worlds," has proved such a success that five Ford Motor Ambulances have been offered to and accepted by the War Office for service at the front—an admirable result.

THE BABES OF WESTMINSTER.

(HOLY INNOCENTS' DAY, WESTMINSTER ABBEY, 1915.)

[The following narrative is from the pen of a lady who to distinguished literary gifts adds the faculty of seership.]

"I tell you if these should hold their peace the stones would cry out."

It was the Festival of the Holy Innocents, also the Consecration anniversary of our Edward the Confessor's sacred church, and the crowd of children who had attended the service appointed for them thronged out of our venerable Abbey gates.

The subsiding patter of their retreating footsteps became more and more indistinct till the sound died away from my ears and I found myself lingering behind alone without definite intention save to endeavour to inhale inwardly "the peace that passeth understanding," which is the mental atmosphere of that revered place.

Thus it chanced I fell into a reverie—a reverie so deep that in it my Self sought deliberately to lose myself—until, it seemed, a light touch laid upon my shoulder caused me to look up, and I perceived by my side a graceful form, hazy and scarce defined.

I knew by the touch that my inward vision had been clarified, and I realised without surprise that the figure symbolised the spirit of the Past.

"Mortal," exclaimed a voice, "I need your services, summon your thoughts and be ready to paint in human speech all that I demonstrate to you. The Holy Innocents of Herod's day have been for centuries too formally invoked. Their radiant forms have given place long since to others, hitherto ignored, who reign here in their stead. They, too, are Holy Innocents; it is their festal day. Long years have glided by since human genius painted a cloud of cherub witnesses. His inspiration was reflected from a veiled reality, and you shall see just such a living cloud enfold this shrine to-day."

He ceased. I rose and gazed. Truly a novel sight confronted me. The Abbey in its archetypal state stood inwardly revealed. It stood the transparent semblance of original conception in thought-form. Each arch and pillar lost its dense materiality, yet seemed to gain in regal dignity and architectural majesty—a perfected and living thought—not yet earth-modelled or petrified in stone.

How beautiful it was, how subtly delicate—as firm as alabaster yet of moonlight purity. Assuredly I realised the sleeping God within these stones. Instinct with undeveloped "prana," I knew each line of mural tracery to be a life-vibrating vein.

Thus was I privileged to see this Gothic pile of glory as it lives for ever in the mystic records of a memory which is essentially Divine. And truly those souls of genius who had conspired in compiling it had proved their own origin by so excelling, and had achieved a creation worthy of the gods. Nave, transepts, arches, architraves, glowed in a light of pearl that was at once transcendent and subdued.

Through cloister, aisle, and chapels, I commenced to stray, led by a fascination irresistible. But where was the promised "living cloud"? Then suddenly, as if in answer to my thought, the cloud was everywhere. It swept in, from the mighty nave, swathing each pillar as with radiant gauze. Sometimes dispersing it would break away in waves, and trailing across the familiar statues of poets and statesmen, wind itself caressingly round the shoulders of these heroes of all time.

Gathering, breaking, dispersing, re-gathering only to break again—it gradually augmented in volume, then rose to the matchless roof of King Henry's chapel, and it was there I first became aware that the cloud was sentient with living forms.

Boy choristers in floating robes soared to the roof chanting quaint forgotten litanies in softened tones. These were not "angels"; there was no conventional angel to be seen. It was the Children's Day. Only in the chapel of St. Faith did I behold one sentient adult form. This was the figure of the holy martyr herself. Bending forward from her faded fresco as the cloud broke over her, she flung aside her modelled bed of martyrdom, and, stretching wide her arms, embraced the little ones as they glided slowly by.

But how shall I describe the altar's glowing cross? Sweet cherub faces, dimpling with happy smiles, encircled it; while others, poised on small white wings, passed in and out of the streams of radiant mist, or sought the clerestory like homing doves, or lighted restfully on carven stalls.

In ecstasy I gazed; and still more children came and went, and all of varying age. Each face was characteristically diversified, and yet to my own wonderment I recognised the historic identity of most.

Foremost of all I knew the fair, dumb Catharine, daughter of our third King Henry, one of the first Royal children ever buried here. Smiling, she placed her finger on her lip—she was no longer *dumb*. She circled round the spot I knew so well, her own most costly tomb. On this are placed two little images to represent herself and St. Catharine, who was her patron saint. Her earthly age was five, some infant brothers bore her company.

Five children of our first Edward next appeared. I recognised them intuitively because their beautiful faces resembled those of a painting which he had caused to be executed in their memory and added to his little sister's tomb. This painting was *mentally* apparent to me now, although I knew it had been *materially* obliterated.

Beyond these stood a noble boy of twelve, Alfonzo, a Royal son, done to death by a life of privation in his father Edward's camp during the Welsh campaign. He advanced with dignity, bearing, raised high in his hands, the semblance of that golden coronet, belonging to the Welsh prince, which he is known to have brought to Westminster and offered at this shrine.

Then followed a strange cortège as pathetic as it was alluring. Pair after pair of married little ones passed two by two, hand clasped in hand. They wore the quaint costumes and varied headgear of their respective periods, stiff bodices and straight long skirts, from underneath which peeped their dainty little feet. Alfonzo's sister Margaret was there, she who was married in the Abbey to the Duke of Brabant; also a miniature couple, each one numbering the tender age of five, the body of the bride lying now in the chapel of St. Erasmus.

Playing happily upon her sumptuous tomb of black Lydian marble I noticed the little daughter of Henry the Seventh, aged three years. Her minute frame had been embalmed and "cered by the wax-chandler," and her funereal hangings embroidered with the Latin motto "*Jesus est amor meus.*" Little recked the sweet babe of embroidered hangings and wax cerement as she sported on her tomb.

Above the stone urn that contains the bones of two children believed to be the murdered sons of Edward the Fourth, I saw the princely figures of Edward the Fifth and Richard Duke of York. Draped in sleeping garments of pure white they were standing erect—two noble, gracious boys, their arms entwined round one another, in an aura of golden glory shed by their cruel martyrdom. Their fair hair drooped upon their shoulders, and they were smiling bravely and waving friendly hands to the children who flocked around. Could Shakespeare have seen them thus, I felt sure he would have vowed they verified his charming description:—

The most replenished, sweetest work of Nature,
That from the prime creation e'er she framed!
Girdling one another within their alabaster arms,
Their lips were four red roses on a stalk
Which in their summer beauty kissed each other.

My attention was next claimed by the two small tombs, one of which is the model of a cradle with the sculptured figure of a babe laid therein. When the cloud broke over them it revealed two cherub faces nestling lovingly together framed in one and the same chaplet of tiny rosebuds. The tombs were placed there by their father, James the First, the last ones raised in honour of the Royal Stuarts. In the epitaph of one of these babes, who was an infant of only three days, she is described as "a Royal rosebud plucked by premature fate in order that she might bloom anew in the rosary of Christ."

Passing from these, I met another fragile tendril of Royalty—the "high and noble Lady Mary," whose parents were callous enough to refrain from visiting her when she was

stricken with fever, and who suddenly raised herself on her couch, as she is depicted as doing on her tomb, crying eagerly for release, "I go! I go!—away, away I go!"

Perhaps among the martyred innocents none suffered more acutely than the last surviving son of Queen Anne—William Duke of Gloucester. He was with another boy, and indicated his own tomb as he passed. Harshly disciplined and educated by force beyond his strength, he fell a victim at eleven years of age to the ignorant medical methods of the time and slowly wasted away. He was laid in the vault of Mary Queen of Scots, and smiled now as he went by in conscious renewal of health.

I sought in vain for the well-known figure of Edward the Sixth, who did not appear, not so much because he had passed the childhood stage as from the fact that mentally he never was a child.

I counted the ten little ones of James the Second, and doubtless his eighteen grandchildren contributed to the galaxy of radiant forms. "Jane Lister, dear childe," flitted through the cloisters carrying flowers, while others of less notable parentage whose name is legion clustered round their memorial tablets in transepts and nave.

Fascinated and enraptured, uplifted in spirit rather than awed, I yet desired adult sympathy, and, turning, saw my guide "I have realised your living cloud," I said, "as much as it is possible for me to realise in my imperfect human state anything so transcendently glorious, but, tell me, has this army of innocents made no progress save in happiness since they left their day-school here?"

"The day of the Lord is as a thousand years and a thousand years as one day," was his enigmatical reply. "In the nursery garden of the spiritual life there is no limit called time. Grow and develop they do in the schools of the blessed angels, but to the eyes of such an one as yourself still imprisoned on earth they can only be visualised according to their physical resemblances. The secret of their evolution into higher states remains among the hidden mysteries of a loving Father-Mother God."

I sighed, and with the sigh my spirit eyes grew dim. I became sorrowfully aware that the radiant forms were fading gradually. The luminous cloud withdrew into itself, then split into shafts of grey mote-laden mist, that stretched like filmy ladders to reach the stained-glass panes. The tombs and caskets again loomed bare and grim, becoming once more fossilized on the material plane.

Where had the children gone? I had not lost the sense of their sweet presences so much as I had gained conviction that a barrier had intervened. I felt I had in some way unwittingly replaced the material veil before my own vision; *I had withdrawn from them, not they from me, they all the time remaining where they were.*

Where is the heaven-world? Is it some sequestered spot divided from ourselves by an impassable gulf? Oh, surely not (save morally)—unless our wayward hearts, clinging to an effete theology, *will* to have it so.

Surely it is but the existing inner side of our own planet, the silver lining of its coarser material vesture. It is not some far-off sphere to be reached by travel; it is near, very near to us now—"Nearer than breathing, closer than hands and feet." It can shelter the soul that seeks it within itself, and the souls already there can accelerate the divine spark in us by the proximity of that which is in them.

Alas, that we are not competent to keep heights we *are* competent to reach, and therefore I sank back again into the old opaque surroundings. Sorrowing and inexpressibly lonely, I turned towards home.

The night was dark and clear, and once outside the cloister gates I saw a brilliant star gazing with watchful eye above the Abbey towers and in my heart a soft thought-voice affirmed with emphasis the oft-repeated phrase—"The Kingdom of God is within you." Then, with sweet insistence, it added these more precious words:—

Fear not, little flock, for it is the Father's good pleasure to give you the Kingdom.

[January 15, 1916.]

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SPIRITUAL EVIDENCES: A PLEA FOR THE LARGER VIEW.

In the current issue of "The Quest" Miss H. A. Dallas deals with the question of evidence of human survival and identity, with especial reference to the remarkable paper laid before the S.P.R. by Mr. Gerald Balfour, in which are discussed the communications in automatic writing purporting to come from the late Dr. Verrall, Professor of English Literature at Cambridge. For the full account of these communications we must refer readers curious on the matter to the records of the S.P.R. itself. It is sufficient here to note that the writings were evidential enough to bring conviction to the mind of one of Dr. Verrall's most intimate friends, the Rev. A. M. Bayfield, whose remarks show him to be a gentleman of keen discrimination, with an exceptional knowledge of Psychical Research in general, as well as an intimate acquaintance with the reputed author or inspirer of the scripts which came through the mediumship of Mrs. Verrall. Of one passage in the writings Mr. Bayfield (as quoted by Miss Dallas) remarked:—

When I first read the words . . . I received a series of little shocks, for the turns of speech are Verrall's, the high-pitched emphasis is his, and I could hear the very tones in which he would have spoken each sentence.

Elsewhere, referring to a point of detail, Mr. Bayfield wrote:—

It appears to be an irresistible conclusion that no one but Verrall himself who, as we have seen, is unmistakably delineated throughout the scripts, could have furnished this peculiarly ingenious touch.

As to Mrs. Willett, the medium to whom these remarkable evidential writings came, her absolute integrity is certified by Sir Oliver Lodge, Mr. Gerald Balfour, Mrs. Verrall, and Miss Alice Johnson.

The whole case is an object-lesson on the subject of evidences of identity as given by automatic writing. We miss only one element of proof—rather a negligible one in this case—and that is the reproduction of the handwriting of the communicator. There are many cases in which this peculiarity is a feature of automatic writing. Doubtless it is difficult of accomplishment by spirit communicators, and in any case it belongs to the external side of the subject. The reproduction of characteristic words and phrases, turns of thought, and other interior peculiarities are clearly the most important part of the evidence of survival of character and personality.

We allude to the subject because this question of identity is one which is now receiving close attention from all advanced students of psychical research. The primary question of the reality of psychical evidences in themselves has been so overwhelmingly demonstrated that the need for labouring it has passed, and we proceed progressively to the second stage of the inquiry.

And here it seems appropriate to say a few words, the need for which is pointed by the existence of a tendency to isolate certain branches of phenomena and consider them apart. This is a method we have always deprecated, holding that all the departments are inter-related, and when closely examined are found to supplement and confirm each other.

Let us take, for example, the question of psychic photography, one of the most vexed subjects—if we except materialisation—of the whole field of Spiritual Science. It is too often overlooked by the disputants on this question that the evidences of spirit action are sometimes reinforced from other avenues. Some of those who have given close attention to the matter can testify that the appearance of a psychic extra on a plate is not infrequently the result of an arrangement made beforehand with some communicating spirit, an arrangement of which the medium for the psychic photograph knows nothing. Again, there is the evidence of clairvoyance, by which the genuineness of the spirit photograph is attested often in a most convincing fashion.

It all points to the necessity of co-ordinating the various departments, and in saying this we are thinking not only of co-ordination of phenomena, both mental and physical, but also of the connecting together of the two great regions which may be denominated the subjective or spiritual and the objective or psychic. (The terms are imperfect and unsatisfactory, but they will serve for the present.) We want to break down the barrier, or bridge over the gulf, which separates the two, no easy task in view of the attitude of those who take one of the two viewpoints and regard it as exclusive of the other.

There are those who profess a profound conviction of the reality of a spiritual world and its relation with this, who will have nothing whatever to do with phenomenal manifestations, denying, if not their reality, at least their significance. "These things," we have been told, "belong to the material world and have nothing to do with the spiritual order"—a false classification, as the objectors have demonstrated in their own persons since the experiences on which they based their convictions had to pass into the physical brain to be accepted and expressed. Their attitude simply suggested a too narrow interpretation of the fact that all truly normal contact and communion with the spiritual realm proceeds on what is to us in this world the interior side of life. There is certainly a dividing line between mundane and supra-mundane states, but it is one which is perpetually being passed and repassed from each side, and between the physical manifestation of the lowest type—the rap or the levitation—and the most transcendent experience of vision or spiritual exaltation there is a line of continuity if we could but trace it. Some time ago we printed some communications received by inspirational writing which a scholarly reader of LIGHT afterwards informed us had created for him an exalted atmosphere in which he had lived for several days. Another reader whose mental gifts tended to the logical side of things complained that the communications were "unevidential." We thought of the age-long quarrel between the Intuitionist and the Rationalist, each claiming that his own canon of evidence was the only reliable one, and each failing to discern that every human being is a dual unity. As to the general question of *psychical* evidences, these at

the most can determine only the question of survival—none the less a tremendous fact. The question of Immortality is a deeper matter, only to be resolved by the perceptions of the spirit itself—a matter of experience incomunicable in any terms of earth, and yet impossible without the experiences which earth affords. It is here that the opposing schools of thought—did they but know it—might join hands.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

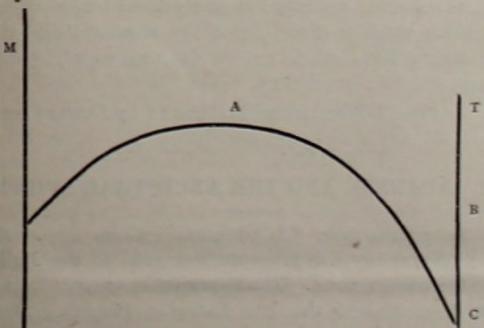
NOTES OF SOME RECENT EXPERIMENTS.

BY W. J. CRAWFORD, D.Sc.

XXIV.—THE CANTILEVER THEORY—(concluded).

Experiment 44 shows clearly that in the space between the medium and the levitated table there are one or more lines or tubes of stress (I think it is better to call them tubes), for the table instantly dropped when the electric contact-maker got in the way and simultaneously the bell rang, indicating mechanical pressure. The tube of stress does not seem to be of large cross-section, perhaps not more than a few square inches, for I had to move the apparatus here and there in front of the medium before I struck it, and I did not strike it at once. Close to the medium the stress tube was about two feet above the floor. On the other hand, recent experiments suggest that under the table mechanical pressure is first apparent on the pan of a compression balance when the pan is about three inches above floor level. These two sets of results, therefore, also point to a cantilever theory of levitation. They indicate that a cantilever begins somewhere in the body of the medium and projects in a downward direction until it is below the table and a few inches above the floor. All experiments show that on the floor itself, under the table, there is absolutely no pressure, and that the structure is a true cantilever and is not supported anywhere over its length.

The question then arises as to whether the cantilever is straight or curved. Does it resemble a simple straight rod inclining downwards from the medium, or is its shape more complex? On this point I have not such definite evidence as I have on the points already discussed. Nevertheless, I have a certain amount of evidence which will have to be amplified later. In the meantime I will state what observation and deduction seem to tell me, so that we may complete our theory.



The figure indicates the cantilever diagrammatically. It consists of two main portions A and B. A is a curved arm springing from and firmly fixed to the medium M, while B is a vertical column rising from its extremity C. The levitated table is supported at the summit T of the column. The reason for the arched shape of the arm is to give additional rigidity to the structure. When the pan of a compression balance is under the table at a height greater than 3in. from the floor, the end C presses downwards on it and causes forces to be registered such as those of articles XIX. and XX. In experiment 44, the electric contact-maker when the bell rang was cutting across the arm A.

I say nothing here as to how a structure possessing the characteristics of a cantilever such as that sketched and which can support at its extremity for five minutes or more a body weighing 10lb., can be produced from apparently nothing. That belongs to future research.

Just a further word about the reality of some form of structure beneath the table. It has been firmly impressed upon my mind during many dozens of experiments that a form of structure not essentially simple is actually used. For instance, suppose I am working at compression balance experiments below the table. At the conclusion of each test I usually bring a fairly strong light right into the centre of the circle, in order thoroughly to examine instruments and so on. When I do this the next levitation required does not commence at once, but may take a few minutes. Before it commences I become conscious that *preparations are being made for it*, by a kind of shock being given to the apparatus, a shock which does not produce pressure. Perhaps a quarter or half a minute later levitation occurs. It would seem that the line was being laid, so to speak, and that the phenomenon could not ensue until it was properly in position. Witness the thud of the supposed column well before levitation, described in article XXI. If I do not bring a white light into the circle, levitations follow one another rapidly, for the structure seems not to be disturbed and therefore does not require to be renewed or partially renewed. As to the shape of the cantilever sketched in the figure and the change of direction of the column at its end, although we are naturally incredulous, still we have to remember that according to their own account, from first to last nearly twenty operators are busy upon it.

SIR W. F. BARRETT ON HUMAN SURVIVAL AND THE MONS VISIONS.

Sir W. F. Barrett, F.R.S., contributes to the "Christian Commonwealth" of the 5th inst. an article on "The Hither and the Beyond," in which he states that though he cannot give any personal experience of much weight on the survival after death of relatives or friends of his own, yet he has been absolutely convinced of the fact that those who have once lived on earth can, and do in some cases, communicate with us who are still "in the body pent." As regards the reputed "visions of angels" at Mons and elsewhere on the battlefield in France, he sees "nothing inconceivable in certain soldiers possessing the clairvoyant gift which undoubtedly exists among some people." He then gives the following letter which has been sent to him. It is from a soldier whose arm was shattered in the retreat from Mons, and who is now in hospital at Brighton; and was addressed to the writer's nephew:—

I will be able to relate to you some wonderful things of my experiences whilst in France and Belgium, of glimpses into hell and glimpses into heaven. It was no uncommon thing for tens of thousands of Germans to be repulsed, or even put to flight, by, as it seemed, only three to four thousand of us; the hosts of heaven seem to intervene on our behalf. The wounded on the battlefield were attended by white-clothed nurses—the angels of God. This will seem incredible to you, but nevertheless it is a fact, as I myself am a living witness of some of these visions. Everybody did not see these angels, but quite a few of us did, and I am sure had it not been for the protecting hand of God and His angels none of us could have lived through such a hell.

The value of such testimony Sir William finds difficult to estimate, "for we must," he says, "of course allow for the widespread influence of imagination and suggestion, and of hallucination arising from some illusion of the senses."

In Italy, many years ago, while a preacher was speaking of the love of God, a woman of evil note passed up the middle of the church (so the story goes), audacious, unashamed, with sweeping of silk, perfumed and adorned. The congregation was outraged by the scandal, but the woman stood still and listened. Then suddenly she dropped on the pavement dead. "A judgment!" was the cry. But "No," the preacher said. "I had a vision. I saw the gate of heaven thrown wide to receive her, for her heart broke and love purified, illuminated and crowned her with glory in a single instant of time."

—From "The Ladder of Reality," by W. Scorr PALMER.

"THE FOUNTAIN LIGHT OF ALL OUR DAY."

RELIGION AND REALITY.

Mr. J. H. Tuckwell's very full work on "Religion and Reality" (we will not say "exhaustive," for the author would be the first to deprecate the idea that he had exhausted the subject) appeals to us at once by the attractive lucidity of its style and the convincing cogency of its reasoning. Invited in the opening chapters to enter on an inquiry into the essential nature of religious experience the reader finds that only a few steps suffice to bring him to the following conclusions:—

Negatively . . . that the religious principle cannot be bound up with any particular dogma or creed; nor can it be identified with any special rites or ceremonies; nor restricted to any one emotional state; nor evoked by any specific kind of object. The principle or essence of religion lies deep in the foundations of our being, in those transmarginal regions or subliminal depths the existence of which our psychologists are pretty unanimous in now admitting. Positively, it has its roots in some sense of the divine within us. And by the divine we may understand to be meant, in the higher ranges of religious experience at least, that which is perfect, absolute, everlasting, or eternal. . . The presence and activity of this sense of the divine is . . . the essential principle of all religious experience.

The attempt to trace the origin or discover the essence of religion in animism, fetishism or the worship of dead ancestors, Mr. Tuckwell regards as manifestly futile, nor in his view can religion, any more than philosophy, or morality, or science or art or poetry, be accounted for on any exclusively utilitarian hypothesis; whatever ulterior benefit they may confer on society, all these activities are primarily forms of self-realisation rather than of social service.

The result of the more recent, scientific, better informed and profounder study in that department of research known as Comparative Religion is, says Mr. Tuckwell, to force upon us the conviction of the unity of all religions, together with the collateral truth that in religion as in other departments of human life there has been continuous growth from the beginning, according to the ordinary laws of human progress. The following passage indicates wherein this unity consists:—

Everywhere religion arises from man's feeling of need, of weakness, of incompleteness, of limitation, and a consequent impulse to surmount it by union of some kind with beings possessed of powers of life higher than his own, of whom in one way or another he has succeeded in framing to himself some conception. This worship of powers higher than himself from a sense of need is thus the essential feature of religion. In all religious experience there is the same immediate impulse in human life to rise above its own finitude, feebleness, incompleteness: in other words, to maintain, to realise, and to complete itself. The highest forms which this effort to rise beyond the limitations of our finite human life takes is seen in the yearning of the most advanced religious minds for the Perfect, the Absolute, the Eternal; to experience it, to be one with it and . . . to express and reveal it. But there is no breach of continuity in the whole ascending scale of religious experience. The same principle is seen at work throughout, from the earliest forms in which it first finds expression in the primitive and savage cults, up to the conscious self-surrender of the saint and the mystic to the will and the life of the All-Perfect and Absolute Spirit.

Mr. Tuckwell next proceeds to discuss religion in relation to the evolutionary process, and then to consider at length the meaning, possibility and actuality of perfect experience, but the foregoing quotations will suffice to illustrate the trend of his teaching. The volume is published by Methuen & Co. (7s. 6d. net).

A CHILD'S KISS
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—E. B. BROWNING.

A COMFORTING ASSURANCE.

At this time of bereavement and world-crisis many may find help in a statement that will be endorsed by all who have had real communion with the "invisible helpers." There are a great number of ministering ones on the other side who manifest by their perfect sympathy, understanding and benevolence, that they have reached a plane of spiritual evolution which completely transcends that with which we are familiar in this world—even in the most cultured circles. A desire to help, to uplift and to strengthen others, seems to radiate from them; all fear is at once dispelled in their presence, and they create intense aspiration to reach those spheres where communion with such souls may be enjoyed. If these spiritual workers seek, under normal circumstances, opportunities to aid, encourage and instruct truth-seekers who are incarnate, we may rest assured that similar ministrations take place at the time of crisis that we call death, and that lonely souls, upon reaching the other side, quickly find kind hands outstretched to them in their strange environment. Those who are concerned about loved ones who are laying down their lives at the high call of duty, need have no fear concerning them. They will not lack friends on the other side, nor loving ministry.

—SIDNEY H. BEARD in "The Herald of the Golden Age."

BUILT ON A ROCK.

Spiritualism is neither a survival of savage thought, nor a recrudescence of medievalism, but a system of thought built upon the solid rock foundation of proven facts associated with human destiny. It establishes its facts on a broad scientific basis. It accumulates, tabulates, systematises and co-ordinates its phenomena in an orderly common-sense manner. Its appeal to the world is not based upon the authority of a book, a man, or a church but, on the contrary, on facts which can be observed, seen, felt and experienced by everyone who cares to devote time and patience to their examination. It is a world-movement making great strides because of its recurrent facts. It says, in essence, seek and ye shall find—truth; ask and ye shall receive—wisdom; knock, and the door leading from the darkness of negation into the light of a wider knowledge of man's destiny shall open before you. It is a trinity in active unity, scientific, philosophic and religious, and embraces in one sweep every department of human activity. It commands by its facts the allegiance of millions of thinkers in all parts of the world. Its ramifications are to be found in every grade of society, its influence is slowly but surely being felt in all movements which have for their object the emancipation of the human family from all forms of slavery, social, political, economic, scientific or religious.

—From "What is Spiritualism?" by LEWIS FIRTH.

THE JAPANESE AND THE ANCESTRAL SPIRITS.

In the article from "L'Adriatico" which appeared in LIGHT of November 27th reference was made to the Japanese faith in the unseen world. The following is sent to us as an extract from one of the late Lafcadio Hearn's books on Japan:—

Each member of the family supposes himself or herself under perpetual ghostly surveillance. Spirit eyes are watching every act; spirit ears are listening to every word. Thoughts, too, not less than deeds, are visible to the gaze of the dead: the heart must be pure, the mind must be under control, within the presence of the spirits. Probably the influence of such beliefs, uninterruptedly exerted upon conduct during thousands of years, did much to form the charming side of Japanese character. Yet there is nothing stern or solemn in this home religion to-day, nothing of that rigid and unvarying discipline supposed by Fustel de Coulanges to have especially characterised the Roman cult. It is a religion rather of gratitude and tenderness, the dead being served by the household as if they were actually present in the body.

THE DIRECT VOICE.

A REMARKABLE EVIDENTIAL SEANCE.

"M. E.", an officer of Engineers, now at the front, sends us the following notes of a sitting with Mrs. E. Roberts Johnson on the evening of December 14th, 1915:—

It had rained all day and was a dark, gloomy afternoon when I set off in the car to cover the twenty-seven miles which I had to travel before reaching the residence of Mrs. Johnson. I had not seen her for over eighteen months, for on the outbreak of war the army claimed me and I had to abandon what I believe would have been a most interesting and important series of sittings with one who, in my view, is undoubtedly the premier voice medium at the present time.

At seven p.m. five of us took our seats in the drawing-room. Mrs. R—— sat on Mrs. Johnson's right, and I on her left; my brother sat next to Mrs. R——, and Mr. E—— sat between my brother and myself. The sitters, except my brother, were the same I had been accustomed to meet at Mrs. Johnson's in the days before the war. The trumpet having been placed in the centre of the circle, the séance was opened with a little singing and a prayer. We had not long to wait before we heard tapping on the furniture in the room, followed in a minute or two by the voice of Mr. Duguid greeting us in his usual cheery fashion. He commented on the war, and said that he thought the end was now in sight. We then heard the trumpet being moved about and each of us was touched by it in turn. This was the prelude to one of the best and most convincing sittings I have ever had in my life. I cannot give every detail, as the major part of it was of a private nature, but I will give such of it as may reasonably be published, any names given being naturally fictitious. Addressing my brother, Mr. Duguid said the spirit friends were assisting him to carry on my work in my absence—a matter of which none but my brother and myself had any knowledge. Turning next to Mrs. R—— he assured her that she had no need for anxiety about certain matters which she judiciously kept to herself. Her brother, Mr. E——, thereupon wanted to know what secret it was that she had kept from him, but was stopped by Mr. Duguid with the remark, "Man, thy name is curiosity." My own particular friend, "Silver Star," came next, and from that moment to the end of the séance never let a minute pass without keeping me assured of her continued presence by touching me on the arms, hands, or knees. She said that she had not left me during my twelve months of work in the firing line but had been with me all the time. She had evidently been busy on her own account too, for she had learned to speak very good English since we last conversed together. Mr. Duguid explained that she was a powerful guide and that I might place great reliance on her help in time of need. I asked her if she could give me any information about a small wicker table in a collier's cottage, but was interrupted by a peal of laughter and the statement that she moved the table to let me know that she was there. This was good, for I had not completed the question or referred to the movement when she broke in with this explanation. To make the matter clear I may say that after the heavy fighting at Loos in the end of September we had dropped a mile or two behind to recuperate, and one morning as I rolled off the bed in a collier's cottage in which I had been billeted I noticed a small wicker table, which was within, I believe, about six feet of me, dancing about for no apparent reason. I should have forgotten the incident had not an unexpected communication reached me a few hours later which made a pleasing and very marked change in my military career. Next Mr. E—— was greeted by an old friend who had recently passed over—and here I may remark that all the friends who manifested gave their names distinctly and, if there was the slightest doubt, added their late address so clearly as to leave no room for continued incredulity. This friend assured Mr. E—— that he was not dead but came to his (Mr. E——'s) house as usual on Sunday nights, and he gave an intensely natural description of their meeting on the Sunday night previous.

A voice spoke to my brother saying, "I am John Berry,

you know my son." My brother said he did not call him to mind. "Oh, yes, you do; I kept the grocer's shop at the corner of High-street." "I think," said Mr. E——, "that you should be addressing me. I knew him very well." Mr. Berry apologised for his mistake, adding, "Tell my son I look in to the business every day and it is going on all right."

"Silver Star" spoke again, and when I referred to her as "little girl" she corrected me and said she was not little but was quite tall, and had very black hair and eyes. "I see you in the deep black holes with the wires. I am with you and help you." (This rather astonished me, for I had made no mention to any of my friends of this part of the work which falls to my lot at the front.) She then proceeded to describe what she had seen as the result of my laying wires in the "deep black holes," but as it was somewhat gruesome I changed the subject. Next, some near and dear relatives came and spoke to Mrs. R——, but I refrain from giving details. Only those who have been present at such meetings can know of the intensity of happiness they create. A brother of ours who had long passed over talked to us as only a brother could; he told me that I had many very powerful spirit friends who helped me and kept me safe. We next heard a bugle, and I recognised the call of a certain unit, followed by a voice, "I am Bugler Dennis, and I want to thank you for your kind help and thought. I am all right now. Good-night." It brought a lump into my throat, for it had pained me to see him go down in the second battle of Ypres. A friend of Mrs. R—— played a little on the piano behind me, but scarcely spoke. An uncle and a grandmother came and talked with my brother and myself. "Silver Star" again manifested, and I said that I often wished when in the trenches that I could see her. She promised she would try to show herself with the help of "the old woman." Mrs. Johnson here interjected, "What old woman?" and was comforted by the reply that it was the old woman who dwelt downstairs at the house where I lived in France—"the old woman that wears a funny cap." Here again I got a surprise, for I had hardly given this woman a thought. I may say that when out of the trenches I am billeted in a partly ruined house in a town which is near the line, and is continually shelled. The old woman has taken refuge in this house, and my servant bargains with her on my behalf for hot water and other odd comforts, such as needles and thread which a woman can provide, so I seldom see her personally. "Silver Star" saw my wrist watch with a luminous dial, but would not touch it as it might "burn her," but she read the time correctly. Mr. Duguid now interposed and said that the power was done. I thanked him for having given me such a happy and memorable sitting, and he in turn complimented me on my devotion to Spiritualism, remarking that it was our strong belief in the great truth which ensured the success we had had.

There were fourteen different voices in all, seven being for myself. Every one of them was clearer and louder than our own voices. I go back to the front with a sense of pleasure and happiness which only such communion could create, and I cannot but express my sincere gratitude to Mrs. Roberts Johnson for her kind thought in arranging the sitting when she heard I was at home on a short leave, especially as she was not in perfect health at the time.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 16TH, 1886.)

The London correspondent of the "Manchester Guardian" drew special attention, in the issue of that paper for December 14th, to the translation of Dr. von Hartmann's "Spiritism" which first appeared in *LIGHT* and which has since been issued in book form. He says "that a treatise on Spiritism with such a conclusion (that the spirit hypothesis lacks any glimmer of scientific foundation or warrant) should have been translated by a professed believer in spirits, and published in a journal proclaiming and defending this belief, is certainly noteworthy, and speaks highly for the candour and the genuine love of truth of the translator, to whose influence the publication of Von Hartmann's pamphlet in such a journal was owing."

Dr. Robert Brown, of San Francisco, has conveyed to the Trustees of the College of Physicians and Surgeons of California, 75,000 acres of land in Virginia, to be sold and the proceeds applied to establishing and maintaining a chair of Psychology and Psychometry in conjunction with Physiology in the treatment of disease.

SIDELIGHTS.

Their Majesties Queen Mary and Queen Alexandra, through their respective secretaries, have acknowledged in most graceful and appreciative terms the receipt of copies of a New Year greeting in verse by Mrs. James Contes, of Rothesay, accompanied by her and her husband's united good wishes.

The "Journal du Magnetisme et du Psychisme Experimental" reports that the Société Magnétique de France is taking steps to teach massage gratuitously to soldiers blinded in the war. It is, of course, well known that the blind are eminently qualified for this work, as their sense of touch is usually very highly developed.

In an article in the same journal on "The Art of Becoming Energetic" Dr. Gaston Durville appeals for a natural method of curing disease, as opposed to the employment of drugs. He admits that one of the prime difficulties is the patient himself, who usually values medical advice by the amount of potions and pilules prescribed, and is inclined to treat with contempt any suggestion that he should eat less, or walk more, or drink plenty of cold water.

Cheiro's "Palmistry for All" (Jenkins, Is. net), while it omits much of the elaborate detail given in the well-known "Language of the Hand" by the same author, contains sufficient to enable the student to gain a sound working knowledge of the subject. The instructions, which are illustrated by numerous charts, are set down in such clear language that even the casual reader could hardly fail to gain some degree of acquaintance with the art of reading character by the hand.

"The White Cross Union," as explained in a penny pamphlet bearing that title (issued from 49, Onslow Gardens, S.W.), is an organisation founded, with Lady Lumb as chairman of the Executive Committee and Princess Karadja as hon. secretary, in order to place on a solid and more permanent basis a work inaugurated by the Princess fifteen years ago in Sweden and other countries, and which essays to do for suffering souls what the Red Cross does for wounded bodies. Among the methods the Union proposes to adopt for achieving this end is the distribution of various booklets and pamphlets likely to give comfort to those who have suffered affliction or bereavement; the free supply to hospitals, convalescent homes, prisoners abroad and mourners at home, of spiritually uplifting literature, including works of Sir Oliver Lodge, Archdeacon Wilberforce, Rev. R. J. Campbell, Rev. Arthur Chambers, &c.; also the training of a corps of White Cross workers, the organisation of meetings and lectures, and the arranging of intercessory services. Further information in regard to the Union can be obtained by application to the hon. secretary, as above.

Princess Karadja makes a strong contribution herself to this blessed mission of comfort in a second pamphlet which accompanies the above and is entitled "The Mission of Sorrow" (price 3d.). Happiness (she says) is not the standard according to which earth-life must be measured. "Once we realise that the true standard is not happiness but growth, then the venomous sting is removed from our wounds, and they heal, deep though they may have been." She affirms that "nothing in Heaven, earth, or hell can separate those who are one in spirit. . . . We are not separated from our dear ones when they die; only when they are forgotten." The mission of sorrow is to prepare us for eternal joy!

A PSYCHIC PHOTOGRAPH.

In publishing the following item of news the "Sunday Times" of the 9th inst. indulges in some sensational headings: "Buried Guardsman. Weird Photograph Story. 'Supernatural' Phenomenon." A psychic photograph is not such a rare event as to justify all this excitement. Still it is a noteworthy case which is thus related by the journal:

A remarkable story in relation to the death of a Grenadier Guardsman was telegraphed yesterday by a Cardiff correspondent. The story originates from the mining village of Risca, in Monmouthshire, and Spiritualists and psychical research students from various parts of the country are stated to be engaged in an earnest investigation of the extraordinary circumstances associated with the death.

The dead Guardsman was named Jonathan Owen. He came home wounded from France and died recently at

Harrogate. He was buried in the cemetery of his native village of Risca in the same grave as his little daughter, who had just predeceased him.

After the funeral the relatives thought they would like a photograph of the grave, which was embowered in foliage and flowers. The photograph was taken, and greatly to the astonishment of everybody it revealed the faces of Owen and his little girl looking out from the foliage. Both are plainly visible, and their resemblance is convincing. The astounding incident is expected to arouse much controversy throughout the country.

1916 IN PROPHECY.

From the "Observer" of the 9th inst.:-

The New Year inevitably brings an explosion of prophecy. What is 1916 likely to see? The death of the Kaiser and the destruction of his army, says a sibyl who has achieved a reputation for her clairvoyance. "Te Deums" and "Hosannas" will be sung in the Church throughout France, but on the other side of the Rhine the music will be in a different key. Revolution will shake the soil and shatter the Empire. In France, also, there will be profound changes, but without fratricidal struggles and the effusion of blood. Elections will take place, but instead of deception and flattery the addresses will strike the high note. . . . In the new Chamber after the war the patriot willing to serve his country for nothing in his leisure time will appear instead of the professional. The debates will be cut to ribbons: no more rhetoric and wasteful processes of discussion, but a workman-like House getting through the business rapidly, so that the members can return to their ordinary employment without loss of time. And these deputies will represent each category of the citizens, for they will be of all classes, workmen as well as employers, and not merely lawyers without clients and doctors without patients. And, after all, why should this be merely a dream?

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Mons Visions.

SIR,—Although this subject has apparently died out as a matter of popular discussion, I understand that testimonies are still being received from soldiers who claim to have seen visions. Would it not be possible to publish further evidence on the subject?—Yours, &c.,

A. FARQUHARSON.

[The subject has only "died out" as a matter of controversy in the Press. If we receive any further evidence of a reliable kind we are quite willing to publish it.—ED.]

Was it an Impersonation?

SIR,—Mr. Brown suggests that the character from my novel which manifested at a séance was an impersonation by a "wag" on the next plane, of which, no doubt, there are plenty. If he would re-read my letter he would see that this was my original suggestion, i.e., that a frivolous entity had probably "worked" the thought-form created, and impersonated the character. Anyone familiar with the theory of thought-forms knows they have no life in themselves, no initiative. If no form of any sort was created, what did the actor on the other side personate? I can hardly flatter myself my novels are read there! How did the personator become conscious of the character at all?

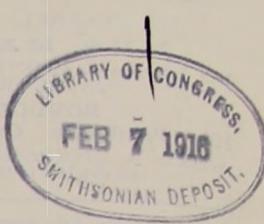
To me the thought-form theory is a very simple one, illuminating many problems on this plane, but there is already enough written on the subject to make it unnecessary to go into it further here.—Yours, &c.,

ROSE CH. DE CRESPIGNY.

Westminster.
January 9th, 1916.

If there be a God—some intelligence greater than human intelligence—he will understand better than ourselves that life is very hard and difficult—and he will be astonished—not because we are not better—but because we are not worse. At least that would be my notion of a God.—BEATRICE HARRADEN.

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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For further particulars see p. 26.

SPECIAL NOTICE.

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We beg to remind the Subscribers to "Light," and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1916, which are payable in advance, that they should forward remittances at once to Mr. F. W. South, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble and expense in sending out accounts, booking, postage, &c.

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"Helping our Fallen Heroes to the Onward Life."

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At 7 p.m. MR. H. E. HUNT.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

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Notices of all meetings will appear regularly in "Light."

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NOTES BY THE WAY.

In an address on Psychic Photography delivered some little time ago in Glasgow by Mr. William Jeffrey of that city, he made some instructive remarks on his conclusions as a practical investigator. He noted, for example, the case of a psychograph obtained on one of a box of unopened plates—a frequent phenomenon. The fact that all the other plates in the box were unaffected shows that "there is some actual difference between the psychic ray by which plates are affected, and what is universally known as the 'X' ray, as the latter would affect all the plates, more or less, throughout the box." Mr. Jeffrey dealt also with the thorough and exhaustive tests instituted to ensure the genuineness of the results. On the occasion of this address he exhibited on the lantern screen reproductions of portraits and written messages obtained by means of psychic photography, and alluded to the address given on the same subject by Mr. W. Walker to the London Spiritualist Alliance in January last. Notwithstanding the amount of controversy which has been excited over psychic photography, it seems impossible for any impartial observer to doubt its genuineness when all the circumstances are taken into account, and these include the known probity of the persons concerned.

* * * *

Mr. J. Traill Taylor, one of the leading practical photographers of his day, and editor of the "British Journal of Photography," frequently remarked that some of the most indubitable psychographs obtained by him, under strict test conditions, had all the appearance of clumsy frauds. They looked, to use his own phrase, as though they had been "cut out with a can-opener." To be fair to the sceptics, it must be admitted that the question, in individual cases, is not easily to be settled. Much has been made of the facility with which some people will recognise a relative or friend in a portrait so indistinct that there can be no assurance on the point, especially when other observers claim to recognise in the same portrait the features of some friend of their own. On the other hand, there are portraits so clear that there can hardly be possibility of mistake in the recognition. The clearest proof is, of course, when the portrait is produced as a result of some pre-arranged test, unknown to the psychic concerned in the photography, and is not a reproduction of any portrait already in existence. This proof has already been achieved. We should like to hear, by the way, of further investigation of such spontaneous examples as that of the soldier referred to in our last issue (p. 24). There are many such instances.

An interested student of Dr. Crawford's remarkable series of papers on Physical Phenomena inquires why the doctor does not apply to the unseen operators for an explanation of their methods of producing the phenomena he describes. It is quite a reasonable question, and perhaps Dr. Crawford will deal with it. In the meantime it may be remarked that experience has shown that the operating spirits at séances are usually unable to convey to us any quite intelligible account of the methods they adopt to produce results in the physical world. The results themselves are describable, but the superphysical causes by which they are produced are not so easy of translation into physical equivalents. Admiral Moore and other authorities hold that what we term the spirit-world is a fourth dimensional region, and consequently beyond the understanding of us who dwell in a world of three dimensions. It is a curious reflection, by the way, that effects are sometimes produced in this world by spirits who are totally unaware of the fact that their movements are accompanied by physical reactions.

* * * * *

That ignorance of the effects of their actions which is shown by some spirit communicators is very suggestive. It seems to explain in a way some of the phenomena of hauntings. It is conceivable that some restless spirits are sublimely unconscious of the disturbance they are causing in the physical world by their proceedings on their own plane of action. And yet it is not so difficult to believe when we come to recognise that we are all of us unconsciously producing in the next world effects the nature and extent of which we shall never quite realise until we arrive there. We produce those effects for the most part by our thoughts, for thoughts in that more ductile realm of life are very real and potent things. It is not impossible that if we could watch with our physical eyes the spirit operators at work they would appear to be producing their phenomenal results more by mental than by bodily action—a method analogous to that whereby, by mind action, we move our limbs and transport ourselves from place to place.

* * * * *

"Suggestion" is so frequently offered as an explanation of certain mental phenomena that it is as well to emphasise its limitations. Thus in the November issue of the "Journal du Magnetisme et du Psychisme Experimental" (the monthly organ of the Société Magnétique de France), Mlle. Gautier, a French healer, tells of a client with eye trouble, to whom she gave a bottle of magnetised water, which she directed was to be used as a lotion. After a few applications the patient obtained appreciable relief, but in order to test whether the cure was attributable to the healing power of suggestion, Mlle. Gautier continued the treatment with a bottle of plain water which had not been magnetised. Although the patient was ignorant of the change, he stated that he now derived no further benefit from the treatment; he was advised to persist, but after

doing so continued to complain that he could get no good effects from the lotion. Then, without the patient's knowledge, Mlle. Gautier magnetised the water, and after a further test the sufferer declared that the curative properties of the lotion had returned. No doubt other practitioners in psychic healing could give equally striking instances of the reality of the powers they employ and their independence of the purely mental influence of suggestion.

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MORE of us, you will admit, do harm by groping along the pavement with blind hands for the beggar's brass coin than do folly by clutching at the stars "from the misty mountain-top." And if the would-be star-catchers catch nothing, they at least keep clean fingers.—ELIZABETH BARRETT BROWNING,

COMPOSITION OF THE METALLIC MEDIUM.

THE MODERN "URIM AND THUMMIM."

BY DAVID WILSON.

Hitherto I have refrained from a particular description of the "metallic medium" principally because, although I have been able to find its emanations from certain ores, I have not been able yet to isolate the actual element responsible for it.

The matter is further complicated by the fact that while the activity of the "metallic medium" disappears if and when it is near some living organisms, on the other hand its activity is augmented by the presence of other living organisms, for example:—

1. A visitor whose name is well known once placed his hand in the copper box containing the "metallic medium," under its lining. In this case the "metallic medium" was "killed," and remained so for weeks afterwards.

2. One of the best known clairvoyant mediums of the day cannot go near it without bringing about an entire cessation of its activity, but upon his retiring to a distance the activity is much enhanced.

I find that, generally speaking, in the presence of a physical medium the activity of the "metallic medium" is not only stopped but sometimes remains absent for a considerable time. In the presence, however, of a clairvoyant or clairaudient medium the activity, although it may be at first stopped—owing, perhaps, to a surplusage rather than a shortage of some kind of energy—will afterwards be considerably enhanced. I think it is important to note that in this respect all those who are not only highly strung but imaginative people are to be classed with the clairvoyants.

When I use the term "physical medium" I include even those who can cause the phenomenon known as "table tilting"; from which it will be seen that the strength and therefore the activities of the "metallic medium" are lessened—sometimes even to vanishing point—by a large percentage of people.

I think there are grounds for supposing that the reason for this lies in the fact that a person with even the smallest pretensions to physical mediumship causes some abstraction of power from the "metallic medium." In the case of clairvoyants or highly strung and imaginative people, on the other hand, some kind of addition takes place.

This is another form of the old enemy, the "psychological factor." I am not speaking "without the book" because I have given a lot of attention to this particular point, and I am quite sure that if I wished to get the best results from the "psychic telegraph" in the presence of a company of people, I should, without hesitation, choose a company of poets, artists and musicians. The last people I would select would be lawyers!

Having all these difficulties in view, I think it will be best for me to explain the very little that I know myself concerning the composition of the "metallic medium," so that others, if they please, can investigate for themselves. So far, I have found that it is associated with uranium ore from Joachimsthal. In specimens of the ore from the Yukon and Cornwall, I have, so far, never found it.

The combination in use at the time when the psychic telegraph was at its best was as follows:—

Uranium ore, roasted and crushed, and mixed with its own weight of thorium oxide, the whole being afterwards exposed to the sun for from fifteen to twenty days, and then enclosed in a copper cylinder, in the neighbourhood of which may be kept some radium—this latter is optional, but an advantage. The main difficulty lies in the fact that until the "metallic medium" can be isolated from the ore, it cannot be obtained in concentrated form. Consequently the obtaining of the requisite strength is at present a matter of chance.

I was very interested in the communications which appeared in a recent issue of LIGHT from Mme. de Steiger, the Rev. Charles Tweedale and "A. B." of Dublin, avert "Urim and Thummim"; indeed, so much so that I have been inquiring on this question from some of my "foreign correspondents,"

notably one Sa-Amen, who—if he is to be believed—was the “jeweller and engraver of gold and royal scarabs” to the Temple of Amen at Thebes in the reign of Thothmes III.

There is, however, another point. I believe that Aaron, before donning the breastplate “of decision” and approaching the altar, partook of a certain “ceremonial potion.” Can any reader tell me if any such occurrence is recorded in Josephus or elsewhere?

My next notes will deal with this particular point, for in the experiments to which those notes will refer I have made an attempt to reproduce in a small way what might be called the official scrutiny of Urim and Thummim by Aaron under the influence of his “ceremonial potion.”

PROBLEMS OF THE OTHER LIFE.

THE CASE FOR IDEALISM.

BY G. E. OWEN.

I regret that I have not before been able to deal with the letter from Mr. H. Fox, commenting on my article on the above subject in *LIGHT* of November 27th (p. 573). Let me first restate briefly my views on the question, although I can hardly expect to settle a problem around which controversies, conducted by the ablest minds, have raged so long, and concerning which, as the editorial in *LIGHT* on “State or Place” (p. 582) truly says, much misunderstanding has occurred. This is precisely what has happened in the present instance, either through my failure to convey clearly what I wished to say, or through Mr. Fox’s inability to follow the argument I sought to set out.

Mr. Fox says, “We cannot be conscious at all without something external to arouse our consciousness.” That, of course, is the Realist’s concept of “external stimuli” which, however, in the light of a critical analysis of the nature of sensations and concepts, and the legitimate philosophic interpretation of psychic phenomena, is entirely untenable. As physical consciousness is determined by the nature and number of sense-perceiving channels used or sensations experienced, it is clearly sense-perception which gives us in consciousness, as an effect, the idea of an external world. In other words, the external world is the result, as experienced in consciousness, of the organs of sense performing their work.

The totality of a set of sensations excited, say, by an apple, when they are synthesised, gives us a consciousness of it. When an apparently external object, held together and endowed with an objective existence by the synthesis of the sensations implied in it, is broken up by analysis, we find we have only a number of properties, such as colour, form, solidity, taste, all of which are, of course, states of consciousness not caused by the apple but by the respective senses involved in producing the sensations of such properties. The apple, which represents matter, is a product of sensory feelings in consciousness, and not something which has an existence independent of and apart from the mind conscious of it, as the Realist would have us believe.

The Realist’s case for the reality of matter appears plausible and convincing—when we view things solely from the outside. Dr. Johnson thought he demonstrated the absurdity of Berkeley’s idealism by kicking a stone. But did he? What he showed was something which Berkeley did not deny—that matter can be viewed from more than one standpoint.

Idealism admits the existence of matter, but gives it a relative and an arbitrary instead of an absolute reality. This is amply shown by man’s consciousness of it being interfered with when the conditions under which it is cognised are themselves interfered with, as when, the physical sense organs being destroyed, the colour, form and extension of the physical universe cease to produce any impression of external existence.

The outer world of matter, when viewed in the light of birth and death, and of the effect these transitory changes have on individual consciousness, is an efflorescence, a blossoming forth or outgrowth, of the specific organism man possesses, and is conditioned by the state of existence he is in and of which he is conscious. Matter thus is a result of mind, spirit or life

under the limitations it imposes upon itself by its adaptation (in order that it may do so) to a mode of its expression.

Our knowledge of matter is inferential, an inference arrived at by the Realist in one way and by the Idealist in entirely another, and is by the Realist, as Huxley said, “restricted to those feelings of which we assume external phenomena to be the cause.” Sir E. Ray Lankester has also stated: “We have to admit that the supposed causation of our feelings by external phenomena is an assumption.” That is so, and the Realist errs in making the senses instead of the intellect the basis of his conclusions.

Sensations and reality, as Flammarion has told us, are two different things. The senses tell us that at sunrise and sunset at sea the enormous central orb of our system rises from and dips down into the water. The ancients believed that. The senses say the horizon of the ocean and the mountain top touch the sky; that the earth is motionless; that the silent undulations of etheric waves make a sound, &c. The sun, according to the senses, is ninety-two million miles away in space; according to the intellect it is a content of consciousness in consequence of optical processes. The azure blue of the firmament is to the eye a reality, to the intellect an optical phenomenon. Hence the unreliability of making the senses the basis of our knowledge.

Matter is always the indispensable accompaniment of mind in whatever state of existence it is in. It is unable to exist independently of mind, as it is cognised by mind, and consequently has only a dependent existence. It is the object always in association with a subject, and exists as such only. Very truly has M. Taine told us that “matter is a phantom created by the senses.”

Descartes caught a true glimpse of the nature of matter when he realised that if he ceased to be conscious, the things of sense would cease to be real as far as he was concerned. Again, he saw that if all conscious life in the universe were to die, the dead matter which remained would be practically nonexistent.

In her “Letters” to Mr. W. T. Stead, Julia (p 110, 6th Ed.) makes the following philosophic observations on matter, when dealing with its unreality:—

The phantasmagoria of matter disappears, and the masks and masquerading that conceal the truth dissolve away—that is important and that is universal. There is not one spirit who returns who will not assert that the matter in which you are immersed is a vapour, a mere phantasm of the mind, which vanishes away and is not. Spirit alone is, whether in the body or out of the body. And the soul lives, lives on. These two things: continuity of conscious identity and the hollowness of matter, they will all tell you are known to them, are universal facts which they will attest one and all. Where we are there can be no mistake on these points.

Finally, what I maintain is that matter in this, the next and any and every other state of existence has only a relative and an apparent reality; that it is not, as the Realist says, what it seems, but that, as the Idealist holds, it is very different from what it seems, and that, without the percipient being—mind—to perceive it, there would be no perception—matter—but, being that mind is, then matter exists. The universe is a universe of relations, and matter is man’s relation to the particular state of existence he is in. The deeper aspects of the spiritual philosophy preclude any other than the idealistic interpretation being applied to matter.

This, I admit, is but a brief treatment of a mighty theme, yet I hope it may be of interest to students of the question, and of service to Mr. Fox in particular, in resolving his difficulties.

SPIRIT AND MATTER.—A great number of people think it is easy to believe in matter but hard to believe in spirit. Now, on the contrary, it is easy to believe in spirit and difficult to believe in matter. What is matter? We have not the faintest conception, and we do not know who has. Professor Tait says: “Nothing is more preposterously unscientific than to assert . . . that we are nearer to a conception of the ultimate nature of matter.” Professor Tyndall also said that the subject is surrounded with mystery. But can we ever hope to know? Yes, we can hope to know a little, and that little shall be a lamp unto our feet if we follow it.—REV. A. J. WALDRON.

doing so continued to complain that he could get no good effects from the lotion. Then, without the patient's knowledge, Mlle. Gautier magnetised the water, and after a further test the sufferer declared that the curative properties of the lotion had returned. No doubt other practitioners in psychic healing could give equally striking instances of the reality of the powers they employ and their independence of the purely mental influence of suggestion.

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THE MODERN "URIM AND THUMMIM,"

BY DAVID WILSON.

Hitherto I have refrained from a particular description of the "metallic medium" principally because, although I have been able to find its emanations from certain ores, I have not been able yet to isolate the actual element responsible for it.

The matter is further complicated by the fact that while the activity of the "metallic medium" disappears if and when it is near some living organisms, on the other hand its activity is augmented by the presence of other living organisms, for example :—

1. A visitor whose name is well known once placed his hand in the copper box containing the "metallic medium," under its lining. In this case the "metallic medium" was "killed," and remained so for weeks afterwards.

2. One of the best known clairvoyant mediums of the day cannot go near it without bringing about an entire cessation of its activity, but upon his retiring to a distance the activity is much enhanced.

I find that, generally speaking, in the presence of a physical medium the activity of the "metallic medium" is not only stopped but sometimes remains absent for a considerable time. In the presence, however, of a clairvoyant or clairaudient medium the activity, although it may be at first stopped—owing, perhaps, to a surplusage rather than a shortage of some kind of energy—will afterwards be considerably enhanced. I think it is important to note that in this respect all those who are not only highly strung but imaginative people are to be classed with the clairvoyants.

When I use the term "physical medium" I include even those who can cause the phenomenon known as "table tilting"; from which it will be seen that the strength and therefore the activities of the "metallic medium" are lessened—sometimes even to vanishing point—by a large percentage of people.

I think there are grounds for supposing that the reason for this lies in the fact that a person with even the smallest pretensions to physical mediumship causes some abstraction of power from the "metallic medium." In the case of clairvoyants or highly strung and imaginative people, on the other hand, some kind of addition takes place.

This is another form of the old enemy, the "psychological factor." I am not speaking "without the book" because I have given a lot of attention to this particular point, and I am quite sure that if I wished to get the best results from the "psychic telegraph" in the presence of a company of people, I should, without hesitation, choose a company of poets, artists and musicians. The last people I would select would be lawyers!

Having all these difficulties in view, I think it will be best for me to explain the very little that I know myself concerning the composition of the "metallic medium," so that others, if they please, can investigate for themselves. So far, I have found that it is associated with uranium ore from Joachimsthal. In specimens of the ore from the Yukon and Cornwall, I have, so far, never found it.

The combination in use at the time when the psychic telegraph was at its best was as follows :—

Uranium ore, roasted and crushed, and mixed with its own weight of thorium oxide, the whole being afterwards exposed to the sun for from fifteen to twenty days, and then enclosed in a copper cylinder, in the neighbourhood of which may be kept some radium—this latter is optional, but an advantage. The main difficulty lies in the fact that until the "metallic medium" can be isolated from the ore, it cannot be obtained in concentrated form. Consequently the obtaining of the requisite strength is at present a matter of chance.

I was very interested in the communications which appeared in a recent issue of LIGHT from Mme. de Steiger, the Rev. Charles Tweedale and "A. B." of Dublin, anent "Urim and Thummim"; indeed, so much so that I have been inquiring on this question from some of my "foreign correspondents,"

notably one Sa-Amen, who—if he is to be believed—was the “jeweller and engraver of gold and royal scarabs” to the Temple of Amen at Thebes in the reign of Thothmes III.

There is, however, another point. I believe that Aaron, before donning the breastplate “of decision” and approaching the altar, partook of a certain “ceremonial potion.” Can any reader tell me if any such occurrence is recorded in Josephus or elsewhere?

My next notes will deal with this particular point, for in the experiments to which those notes will refer I have made an attempt to reproduce in a small way what might be called the official scrutiny of Urim and Thummim by Aaron under the influence of his “ceremonial potion.”

PROBLEMS OF THE OTHER LIFE.

THE CASE FOR IDEALISM.

BY G. E. OWEN.

I regret that I have not before been able to deal with the letter from Mr. H. Fox, commenting on my article on the above subject in *LIGHT* of November 27th (p. 573). Let me first restate briefly my views on the question, although I can hardly expect to settle a problem around which controversies, conducted by the ablest minds, have raged so long, and concerning which, as the editorial in *LIGHT* on “State or Place” (p. 582) truly says, much misunderstanding has occurred. This is precisely what has happened in the present instance, either through my failure to convey clearly what I wished to say, or through Mr. Fox’s inability to follow the argument I sought to set out.

Mr. Fox says, “We cannot be conscious at all without something external to arouse our consciousness.” That, of course, is the Realist’s concept of “external stimuli” which, however, in the light of a critical analysis of the nature of sensations and concepts, and the legitimate philosophic interpretation of psychic phenomena, is entirely untenable. As physical consciousness is determined by the nature and number of sense-perceiving channels used or sensations experienced, it is clearly sense-perception which gives us in consciousness, as an effect, the idea of an external world. In other words, the external world is the result, as experienced in consciousness, of the organs of sense performing their work.

The totality of a set of sensations excited, say, by an apple, when they are synthesised, gives us a consciousness of it. When an apparently external object, held together and endowed with an objective existence by the synthesis of the sensations implied in it, is broken up by analysis, we find we have only a number of properties, such as colour, form, solidity, taste, all of which are, of course, states of consciousness not caused by the apple but by the respective senses involved in producing the sensations of such properties. The apple, which represents matter, is a product of sensory feelings in consciousness, and not something which has an existence independent of and apart from the mind conscious of it, as the Realist would have us believe.

The Realist’s case for the reality of matter appears plausible and convincing—when we view things solely from the outside. Dr. Johnson thought he demonstrated the absurdity of Berkeley’s idealism by kicking a stone. But did he? What he showed was something which Berkeley did not deny—that matter can be viewed from more than one standpoint.

Idealism admits the existence of matter, but gives it a relative and an arbitrary instead of an absolute reality. This is amply shown by man’s consciousness of it being interfered with when the conditions under which it is cognised are themselves interfered with, as when, the physical sense organs being destroyed, the colour, form and extension of the physical universe cease to produce any impression of external existence.

The outer world of matter, when viewed in the light of birth and death, and of the effect these transitory changes have on individual consciousness, is an efflorescence, a blossoming forth or outgrowth, of the specific organism man possesses, and is conditioned by the state of existence he is in and of which he is conscious. Matter thus is a result of mind, spirit or life

under the limitations it imposes upon itself by its adaptation (in order that it may do so) to a mode of its expression.

Our knowledge of matter is inferential, an inference arrived at by the Realist in one way and by the Idealist in entirely another, and is by the Realist, as Huxley said, “restricted to those feelings of which we assume external phenomena to be the cause.” Sir E. Ray Lankester has also stated: “We have to admit that the supposed causation of our feelings by external phenomena is an assumption.” That is so, and the Realist errs in making the senses instead of the intellect the basis of his conclusions.

Sensations and reality, as Flammarion has told us, are two different things. The senses tell us that at sunrise and sunset at sea the enormous central orb of our system rises from and dips down into the water. The ancients believed that. The senses say the horizon of the ocean and the mountain top touch the sky; that the earth is motionless; that the silent undulations of etheric waves make a sound, &c. The sun, according to the senses, is ninety-two million miles away in space; according to the intellect it is a content of consciousness in consequence of optical processes. The azure blue of the firmament is to the eye a reality, to the intellect an optical phenomenon. Hence the unreliability of making the senses the basis of our knowledge.

Matter is always the indispensable accompaniment of mind in whatever state of existence it is in. It is unable to exist independently of mind, as it is cognised by mind, and consequently has only a dependent existence. It is the object always in association with a subject, and exists as such only. Very truly has M. Taine told us that “matter is a phantom created by the senses.”

Descartes caught a true glimpse of the nature of matter when he realised that if he ceased to be conscious, the things of sense would cease to be real as far as he was concerned. Again, he saw that if all conscious life in the universe were to die, the dead matter which remained would be practically non-existent.

In her “Letters” to Mr. W. T. Stead, Julia (p 110, 6th Ed.) makes the following philosophic observations on matter, when dealing with its unreality:—

The phantasmagoria of matter disappears, and the masks and masquerading that conceal the truth dissolve away—that is important and that is universal. There is not one spirit who returns who will not assert that the matter in which you are immersed is a vapour, a mere phantasm of the mind, which vanishes away and is not. Spirit alone is, whether in the body or out of the body. And the soul lives, lives on. These two things: continuity of conscious identity and the hollowness of matter, they will all tell you are known to them, are universal facts which they will attest one and all. Where we are there can be no mistake on these points.

Finally, what I maintain is that matter in this, the next and any and every other state of existence has only a relative and an apparent reality; that it is not, as the Realist says, what it seems, but that, as the Idealist holds, it is very different from what it seems, and that, without the peripient being—mind—to perceive it, there would be no perception—matter—but, being that mind is, then matter *exists*. The universe is a universe of relations, and matter is man’s relation to the particular state of existence he is in. The deeper aspects of the spiritual philosophy preclude any other than the idealistic interpretation being applied to matter.

This, I admit, is but a brief treatment of a mighty theme, yet I hope it may be of interest to students of the question, and of service to Mr. Fox in particular, in resolving his difficulties.

SPRIT AND MATTER.—A great number of people think it is easy to believe in matter but hard to believe in spirit. Now, on the contrary, it is easy to believe in spirit and difficult to believe in matter. What is matter? We have not the faintest conception, and we do not know who has. Professor Tait says: “Nothing is more preposterously unscientific than to assert . . . that we are nearer to a conception of the ultimate nature of matter.” Professor Tyndall also said that the subject is surrounded with mystery. But can we ever hope to know? Yes, we can hope to know a little, and that little shall be a lamp unto our feet if we follow it.—REV. A. J. WALDRON.

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THE SHINING PRESENCES.

Through the myriad shapes of fear and pain and misery that dog the steps of mankind shines the presence of beauty. Behind each of those masks which we call human faces—"the million masks of God"—no matter how seared by vice, how wrung by suffering—smiles the spirit serene and stainless, beyond all peril of scar or blemish. The "clanging rookery" of the world never mars its peace, there are no riddles which can perplex it, no delays which can vex its patience. It has no disquiet or doubt, but dwells in eternal light and bides its hour.

Our roads, however tortuous, made difficult by darkness or tangled with failures, lead at last to loveliness. It greets the captive soul like a climbing flower at the barred window of a dungeon. It meets the pilgrim in a thousand shapes at every step of his way—the beauty of holiness in a human life, the inspiration of a great idea, the glance of kindly eyes, a snatch of music, a glow of colour, a flower, a sunbeam, a mass of snowy cloud.

The clear-eyed amongst us awake early to a knowledge of the secret, and for them the revelation comes full soon, and the divinity within recognises with joy its fellowship with the divinity made visible in the life around it. They win soon to that maturity which is really the youth of the soul. But others—and these are the great majority—remain for the time ignorant or fearful. They deny the realities of which they have no knowledge, or, assuming their possible existence, quake at the thought of "prying into mysteries." Nothing is to be unveiled for dread of the terrors that may lie behind the veil. We must not look too closely at the star lest it fall. There are goblins abroad—we must avert our gaze. They view the excursions and discoveries of the more alert and progressive minds with apprehension, and utter many a warning and denunciation. To see them then is to be reminded of the homely parable of the hen frenziedly clucking as she watches the ducklings amongst her brood taking fearlessly to the water.

To the spiritually discerning, increase of knowledge brings increase of faith. For them every step into the unknown is a step nearer to the realities—the truth that makes free, the beauty that endures, the wisdom that is simple beyond all speech. For them every veil withdrawn shows the face of divinity more lovely, more august, more filled with eternal benignity. Behind each grey and ghostly shape they behold the abiding angel.

Everywhere for them are visible the shining presences

of the immortal world, guiding the destinies of men, and distilling the essential good from all forms of crudity and misdirection, however squalid and unlovely. And if haply they doubt and hesitate before the menace of evils that threaten at times towhelm the world, another step forward banishes the fear, and they learn that true safety lies in constant advance, so that the things unknown may be clearly discerned, and their beauty interpreted and understood, and the things already achieved shall be firmly built into the great fabric of life as a foundation for higher and yet higher revelations.

Everywhere the Shining Presences—ministering to their brethren on the roads of earth, patient of mockers, smiling at doubt, turning the strength of enemies to weakness and making their weakness a cause of compassion and a means of help. They clasp hands with those who see them and who, seeing, march breast forward to join their radiant bands, and their faces for ever shine upon us as we go.

L.S.A. NEW YEAR'S SOCIAL GATHERING.

A largely-attended social meeting of the Members and Associates of the London Spiritualist Alliance was held in the rooms of the Alliance, 110, St. Martin's-lane, on the afternoon of Friday, the 14th inst. The acting president, Mr. H. Withall, on taking the chair, alluded to the fact that that was the first meeting of the year, and he did not think it was too late to wish his hearers every good thing in the year on which they had entered. The Alliance was passing through a very trying time. Members and Associates who had been connected with them for many years were resigning, not from any dissatisfaction with the Society's programme—which appeared to meet with general approval—but simply owing to the prevailing financial stress. On the other hand, he had received several kind letters (in one instance the writer, anticipating that there would be unavoidable withdrawals, had enclosed a £5 note), and one or two Associates had become Members on purpose to help the Society.

Mr. Withall proceeded to refer to Mr. David Wilson's discoveries, from which he anticipated great results. Mr. Wilson, miles away, had received through the machine and transmitted to him a message containing a perfectly correct statement of a fact which only he (the Chairman) knew—a piece of evidence which could not be obtained through an ordinary medium except under absolutely perfect conditions. Mr. Withall also alluded to the therapeutic value, accompanied by a change of colour, which Mr. Wilson had discovered was imparted to a piece of rock crystal when submitted to the influence of his "metallic medium."

The Chairman went on to say that one reason that had influenced him in arranging that meeting was that he had thought it would be a good occasion to assure Mrs. Wallis of how highly they appreciated her work. Unfortunately, though much better, she had not recovered sufficiently to enable her to be present. She had sent a loving greeting, and he would take back to her a similar greeting from those present, coupled with a strong desire that she might, as she hoped, be with them again on the following Friday.

Miss Violet Burton, who had so kindly taken Mrs. Wallis's place at the recent Friday afternoon meetings, being present, Mr. Withall asked her spirit control for his views regarding the Wilson machine, to which he replied that while he wished Mr. Wilson every success and hoped the chairman's anticipations would not be disappointed, he did not like the idea of a machine being regarded as superior to the human instrument. Personally he disliked machines.

A long and interesting informal conversation ensued regarding Mr. Wilson's discoveries, at the close of which Miss Burton's control gave some wise, helpful and inspiring counsel for the New Year. A very pleasant meeting was then brought to a close with the passing, on the chairman's proposal, of a very hearty vote of thanks to Miss Burton and her inspirer.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

BY W. J. CRAWFORD, D.Sc.

XXV.—THE "ROD" THEORY FOR RAPS.

In the last three articles I have been considering a theory of levitation, and I now wish to formulate and discuss one for raps, so that there may be something to work upon in this direction also. My theory is as follows:—

From various parts of the body of the medium, psychic rods are projected, the ends of which being struck sharply on the floor, table, chair or other body, cause the sharp sounds known generally as raps. These rods have apparently all the characteristics of solid bodies; they are more or less flexible and can be varied in length and diameter. Several of the smaller rods, or one of the largest size, may project from the medium at any one time. Each one, especially near its extremity, is more or less rigid, and the rigidity can be varied within limits depending upon conditions of light, the psychic energy available, and so forth. The rigidity is probably ultimately brought about by some kind of molecular action concerning which we are as yet perfectly ignorant, the kind of action that produces the same effect on the cantilever.

I have heard of various "explosion" theories for raps. I disagree completely with all such. If what occurs at my circle is typical—and I expect it is—there is not the vestige of any evidence for explosions, but, on the other hand, an overwhelming testimony for direct impacts by a body resembling a solid one. Let me go over some of this evidence in detail.

1. The raps (by which term I include little light raps, knocks, sledge-hammer blows and all intermediate varieties) cause vibration on the floor or other body upon which they are produced. The heavier blows cause such pronounced vibration that the boards of the floor sensibly shake. All visitors to the séance-room notice this.

2. *The Psychic Touch.*—Touches are sometimes experienced at the circle. I have carefully analysed their impression on the sense of feeling. A psychic touch feels exactly as though the rounded end of a material rod was pushed on one's arm, or foot, or other part of the body. The "solidity" of the touching body is what impresses the experimenter, for no matter how carefully or softly the operators apply the touch, one feels as though the blunted end of a hard something—a something even made of metal—were being used. On my theory this touching apparatus is, in fact, the end of a "rapping" rod projecting from the medium, the end of a rod which in some unknown manner is made rigid. When the experimenter has felt this unexpectedly solid touch he begins to understand a little about the process of the rap in general.

3. The rigidity of the rapping rod varies with the amount of light to which it is subjected. This statement may appear curious. Perhaps I had better illustrate by an example. Sometimes we have formed an impromptu circle in the dining-room or other room where a fire was burning and where light was coming in through the blinds from street lamps outside. On such occasions the operators either rap on the medium's chair or on the floor between her chair and that of Mr. Morrison, that is to say, in either case in close proximity to the medium. When at such times the light is too strong or is badly regulated (as usually happens) the raps resemble soft dull thuds and cannot seemingly be made sharp and distinct. I cannot overcome the conviction that the rapping rod in such cases is not so rigid as usual; that in fact it becomes soft, or even, as it were, partially melted on its periphery where it is exposed to the light and that its core is the only part of it remaining solid. Hence the dull softish sound of its free end when it strikes the floor.

4. The rapping rods issue from various parts of the body of the medium. When the amount of psychic energy is low or when the quantity available is small, such as near the commencement of a séance, the rods are naturally of the shortest length possible consistent with the production of the phenomenon.

Accordingly, at the beginning of operations in the séance-room the raps are first heard quite close to the medium's feet, for the rods in that case issue, as I have reason to believe, from her ankles or from some part in close proximity. My reason for thus locating the starting place of such rods is due to the mechanical reactions of the raps (see former articles for observations thereon). These particular mechanical reactions cause her to make slight involuntary motions with her feet, motions which a careless observer would set down to imposture. After a little time, when further stores of psychic energy become available, the raps are produced further out in the circle, on the chairs of the sitters, or on the table within the circle. The starting point of the rod then seems to be much higher up her body, for the reactionary movements are then visible on the trunk.

5. Raps vary in intensity at my circle from the slightest audible sounds to blows, such as could be struck—judging by the sound—by a sledge-hammer. (Of course the intensity of the latter blows is not that which would be obtained from an actual sledge-hammer, or the floor boards would be split. I expect the end of the rod in such cases "gives," i.e., is slightly elastic, with the result that only violent vibration of the floor occurs, and that there is in reality more noise than actual force.)

I have noted often that the heaviest blows are not usually delivered quickly. Two such blows are seldom struck in series, that is, one following the other immediately, in the manner of what is called the double knock. There is an interval of a second or two between them, and while the blows are in progress no other phenomena can be produced. On my theory what is here happening is that one *large* rod is projecting from the medium, a rod of such large dimensions that all the psychic energy available is used in its construction. In other words, it is a sledge-hammer and not a tack-hammer. When the raps required are light, two or more thin rods may be projecting from the medium simultaneously. Take the case of a jig or other complicated tune being rapped out on floor or table. The raps follow each other so quickly that it is reasonable to suppose that the operator has at his command a series of projecting rods, and uses these as we would use the keys of a piano. Some of the rods used must be very thin; as witness the typewriter experiment, where the keys of the machine were struck down singly and accurately. As a rough guess I should say the rods vary from a diameter of about $\frac{1}{8}$ in. to one of 2 in. or 3 in.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 23RD, 1886.)

As to the remarks (p. 415) of the "Proceedings" of the Society for Psychical Research as to the exercise of the will as a factor in mesmeric cures, where it is said, "Elliotson on the other hand asserts that his own manipulations were often successful, however mechanically and inattentively carried out," I would remark that the will is a most important factor in mesmeric healing, judging by my own experience, but the will need not be intense, but simply the quiet will, as it were, of quiet belief, and it will be seen that Elliotson, while professing to operate mechanically, was all the time operating in the belief that his manipulations would be successful, and so far he was directing his will power on the patients.

—From "Mesmerism," by G. W., M.D.

There existed a warm friendship between Foster and Bulwer, Lord Lytton, and the latter chose the medium as the model for the character of Margrave in "A Strange Story." Here arose another of the many known instances which are in direct contradiction of the *canard* now being spread abroad since his death by certain ignorant or mendacious secular journalists, viz., that he did not even believe in his own powers. Mr. Foster refused at Knebworth to surrender his character as a spiritual instrument for the mere purpose of attaining a flattering popularity. On one occasion Bulwer advised Foster confidentially not to call himself a "Spiritualist," so that the name should not excite popular prejudice against him, but to give his "exhibitions" merely as "scientific phenomena"; but this advice was refused by the faithful medium, and, Bulwer being piqued that his counsel was not adopted, a dividing coolness arose between them.

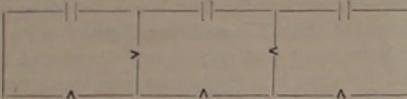
From "C. E. Foster as a Test and Physical Medium."

A SOUTH AFRICAN GHOST STORY.

The following story is forwarded by a South African magistrate who vouches for the good faith of the narrator, whose name he gives us in confidence:-

In the summer of the year in which the events narrated took place, I was out of health, and, my husband being ordered to this district from the Transkei, I came here with my children in my travelling ox-waggon. Our house being unfinished, we were rather in a difficulty. Captain B—— rode across from Tylden one day, and told me that there was a small cottage unoccupied on the farm —, four miles from the camp, and that he would put in some troopers to whitewash and repair it, when it would be at my disposal. So we moved there, travelling with a Cape cart and two horses, which were driven by a Kaffir.

The cottage stood amongst thick mimosa woods on the bank of a spruit. It consisted of three rooms, in a row, with doors opening between, each room having also an outside door. This is a plan of it. My children occupied the room on the



right, and I that on the left. The one between was used as a sitting-room, and was provided with a very heavy dining-table.

On the night of our arrival, a clear moonlit night it was, we were struck by the behaviour of the horses in the stable. They shrieked and screamed and dashed about, and in the morning their Kaffir groom reported that they were covered with foam and perspiration, as though they had been ridden all night. I myself walked across to the stable and saw the plight they were in.

The next day my nurse arrived from Queenstown. This day we noticed that my dog, a very self-assured animal as a rule, was obviously stricken with terror. He crept about, hiding under beds and trying to shelter in our skirts. This went on all day.

The nurse had a bed on the sofa in the sitting-room, and I slept alone that night. It was bright moonlight, and the window had no blind, so that my room was fairly light.

All at once I saw a white figure enter the room, and cross it to the chest of drawers, upon which it leant. I thought it was my twelve-year-old daughter, who had a habit of sleep-walking, and I called her three times loudly by her name in order to wake her.

As soon as I spoke, the figure turned and came swiftly towards me. It had its back to the light, but nevertheless I could see every detail of its countenance. It was awful. Red furious eyes blazed in a pasty-white, coarse-featured face, and a mass of red hair framed all. This dreadful apparition swept forward and bent over me and the appalling face was thrust close into mine.

I lost consciousness, and knew no more for I know not how long. When I came to myself, I remembered all, and hastened to strike a light. I was terror-stricken, and lay for a long time afraid to put out the candle.

At length I did so, but no sooner was the room dark than the dreadful being was there again. As she crossed the room I noticed that she passed between the foot of my bed and a large armchair which I knew to be pressed up close to the bed. I knew then that the appearance was not mortal.

The night dragged past somehow, and great was my relief when morning came.

At breakfast I met the children and the nurse, but such a dread was upon me that I could not bring myself to speak of what had occurred. I asked the nurse how she had slept. She said, "Very well, but what a strange habit your servant has of tidying the sitting-room in the night."

I said, "Does she do that?"

"Yes," the nurse said, "and makes such a noise about it too. She came in dressed all in white. She banged the furniture about, and moved this table against the wall. Afterwards she moved it back again."

After breakfast I tried to push the heavy table, but I could not lift or move it an inch.

We were forced to spend some weeks in that dreadful house, and many and strange were the happenings we witnessed. Our strange guest would come sometimes and throw about our possessions with such a clatter that it seemed everything must be smashed; but nothing was even scratched. At times the children would dash screaming into my room, terror-struck at what they could not plainly tell. On the day my travelling-waggon arrived the kitchen happened to be crowded with troopers, so the Kaffir driver of the waggon said he would sleep in the waggon. Late at night he came dashing across to the kitchen door, beating upon it and screaming for admittance. They did not open at once, and when they did the poor man was found in a dead faint on the threshold.

Afterwards he told us his story. He was sitting on the waggon-box smoking, when he noticed the oxen, which had been left tied to the "trek-tow," begin to drag at their ropes and to bellow and groan. Then he saw what he took to be a little flame flashing to and fro amongst them. Suddenly a figure which he described as exactly like the one I had seen (and whose visit I had mentioned to no one) came to him in the waggon. She swept stormily once or twice up and down its length, and then came close to him and thrust her horrible face into his, just as she had done to me.

One evening we were all together in the sitting-room, when we were horribly startled by someone close by—indeed, amongst us as we sat—clapping hands violently together, and then giving utterance to a long, terrible shriek. My eldest daughter, who was twelve years old at the time, remembers this distinctly.

We learned that a Miss R—— had died recently under suspicious circumstances on the neighbouring farm of —, some distance away from the cottage she had elected to haunt. The Kaffirs of the neighbourhood told us that not one of them would dream of approaching the cottage after dark, for they all knew of the awful lady who walked there, and who seemed possessed of a demon of uncontrollable rage and desire for revenge.

Some years later we returned to the Transkei and passed near —, where the T—— family was murdered by the Kaffirs at the beginning of one of the wars. Here was a Dutch farm, and we alighted from the waggon and went to ask for a glass of milk. We passed the tree under which the T——s were sitting when the Kaffirs swooped down upon them and killed them all. The old Boer woman was very kind and intelligent, but her daughter had a strange, vacant look, staring at us all the time we were there and not uttering a word. I was told afterwards, when unfortunately it was too late to question the people, that this girl had been visited by the awful spectre of —, and had never been since in her right senses.

In Komgha, some ten years after my experience at —, I went to a large picnic got up by a number of us to beguile the tedium of the little village. At lunch time I noticed a child sitting alone, wearing a big sunbonnet. I went to ask her what she would take, and bent down to look under her bonnet. I recoiled with a feeling of horror: the child's face, with its red hair, its large flat features and pasty complexion, was the face of the ghost!

So profound was the impression made on me by this occurrence that for days after I felt troubled and uneasy. I learnt afterwards that the child was a Miss R——, the younger sister of the girl who had died years before at the farm — in the Eastern Province.

"LIGHT" AND THE L.S.A.—We have to apologise for the fact that the last issue of *LIGHT* went forth uncut, owing to the breaking-down of the cutting machine. As to the recent reduction in size of the journal, this is due to the excessive price of paper, which has already resulted in many other periodicals having to be reduced in size, or converted from weeklies into monthlies. The change, however, in our case at least, is merely a temporary one, and in the meantime we have gratefully to acknowledge the kindness of many friends whose solicitude for the welfare of *LIGHT* has in two instances taken a practical form. The same remark applies to an even larger extent to the Alliance, which has received many evidences of the devotion of its friends. An old member, writing from India, says that although he may not return to England for some years he will retain his membership, as he is anxious for the welfare of the L.S.A. He adds, "I send my best wishes for the prosperity and advancement of the Alliance. May it long continue to flourish and spread contentment and happiness around it."

BATTLEFIELD VISIONS.

SIKH SOLDIERS SEE THEIR ANCIENT LEADER.

St. Nihal Singh, writing in the "Observer" of the 16th, tells of the vision of their great spiritual leader, Guru Govind Singh, seen by many Sikh officers and soldiers who have taken part in recent battles :—

These accounts are by no means the Indianised versions of the tales told about St. George appearing before the British troops at Mons. Many of the Sikhs who tell of their experiences do not know a word of English and never heard that their British comrades had seen visions of their patron saint. The statements of the Sikhs, therefore, refer to an experience all their own.

According to one account, Guru Govind Singh—who lived in the 17th century and who infused the martial spirit into the Sikhs—appeared on the battlefield riding a beautiful white charger with a long flowing tail. He wore a resplendent aigrette fastened to his turban which waved above his head like the "white plume" of Navarre, a veritable oriflamme to his followers. It may be recalled that the Guru is invariably depicted in Sikh annals and shown in old paintings riding a white horse and wearing a large aigrette. One of the favourite names by which Sikhs of this age remember Guru Govind Singh is "He with the aigrette."

According to a second version, "the photo of Guru Govind Singh" was the only thing that the Sikhs, advancing in a bayonet charge, saw to their "right, left, and front." The words quoted are from the account given by Subadar (Indian Major) Sardar Narain Singh, of the 14th Sikhs, who received six bullet wounds while engaged in action in Gallipoli, from which he has recently recovered. He says that the vision of Guru Govind Singh appeared before the Sikh soldiers just as the bugle sounded "March" and they brandished their bayonets. He declares that he cannot explain in words "the spirit this holy sight infused in us. It emboldened us to march on, piercing through the abdomens of the enemy, unmindful of the havoc being wrought by the horrid machine gun. We shouted 'Sat Sri Akal' ('God is Timeless')—the battle-cry of the Sikhs), and chanted the 'Shabads' (hymns) of 'Halla' (attack) as if ours was a nuptial procession. Those among us who fell wounded or dead we minded never, as the only thought before us was devotion to the Guru who was so omnipresent in the march, and adherence to Government."

TOLD OF THE KAISER.

The following passages of current interest are taken from "Recollections of a Society Clairvoyant," published in 1911 :—

The German Emperor is another superstitious Sovereign, and, like his uncle, the late King Edward VII., he is very apprehensive of the number "thirteen" in connection with any entertainment, and more than once a subaltern on duty at the palace has been commanded at a moment's notice to join the Imperial party to avoid thirteen being at table. The Kaiser is firmly convinced that he will die by the hand of an assassin. This has been predicted to him several times, twice as a young man by Hungarian gipsies when he was visiting his friend, the late Crown Prince of Austria, at Galicia; and it is said that this conviction forms a constant topic of conversation between the Emperor and his friends. Both the Emperor and the Emperor Francis Joseph of Austria attach much importance to dreams, and insist that dreams have furnished them with premonitions of various misfortunes which have overtaken them, and they both regard Friday as a most unlucky day.

The Emperor of Austria has peculiar forebodings of imminent disaster, and for some months before the assassination of the Empress Elizabeth he was a victim to ominous presentiments, and frequently exclaimed, "Oh, if this year were but at an end!"

PREJUDICE for or against any particular idea or reform is always prejudicial. The ability to discriminate and to form impartial judgments is above all price—it is wisdom—the golden blossom of beauty that grows upon the topmost branch of the tree of Life.

MAN is no star, but a quick coal
Of mortal fire;
Who blows it not, nor doth control
A faint desire,
Lets his own ashes choke his soul.
—GEORGE HERBERT.

SIDELIGHTS.

Commenting on the prosecutions of mediums for "fortune telling" in Exeter and Bristol recently, the "Two Worlds" holds that the remedy for abuse of mediumship is quite simple: "Let every family have its own home circle and develop its own mediums." And it adds the further recommendation that societies should exert a strict supervision over the phenomena given at their meetings.

The "Occult Review" for January announces the transition of one of its contributors, Captain Dawson Shortt, author of numerous articles on psychic matters, including "Fairy Faith in Ireland" and "Algerian Magic." Captain Shortt, who had an adventurous career, serving in the Pondoland campaign and the Boer war, fell while leading a charge "somewhere in France." Although mortally wounded, he continued fighting and cheering on his men until the last.

A writer in "The Naval and Military Record" relates the story of a fulfilled prophecy in connection with the new Commander-in-Chief. While serving in India as a regimental officer Sir Douglas Haig was told by a native soothsayer that it would not be long after his return to his native land that he would be sent back to India with a responsible staff appointment, and sure enough after leaving his regiment, in which his promotion was rapid, he went back to India as Inspector General of Cavalry.

"Ogilvie's Astrological Birthday Book," by Leo Bernart (J. S. Ogilvie Publishing Co., New York), gives a character delineation for every day in the year, based on observations of the heavenly bodies on the day of birth, and adds to each reading the name of some famous person born on that day. We have turned up our own birth date and those of several of our friends and find that, though here and there off the line, the readings are on the whole remarkably correct; it is hardly to be expected that they would be precise in every detail.

In the course of her address on Palmistry, at the Rooms of the Alliance on Thursday, the 13th inst., Miss J. Louise Till made the interesting statement that she had examined the hands of a man who is one of the great leaders of our time, a man with a vast influence on the national life. One would have expected to find in the hands of such a man the signs of leadership, such as a large thumb, a prominent forefinger, &c. Yet, strange as it seemed, the hand had no such characteristics. It revealed a man of intense sensitiveness, with a passion for justice, and in these signs lay the explanation of the character.

In the "British Journal of Astrology" for the present month (W. Foulsham & Co., price 2d.), the editor, after a general survey of the astrological portents in connection with the war, inclines to the belief that certain transitions of Saturn and Neptune in 1917 will end the conflict. Sepharial in "The Kaleidoscope" deals with a question often raised by opponents and sceptics as to "whether in the case of wholesale disasters, such as happen in great onslaughts, shipwrecks and earthquakes, there are to be found adequate indications of death in all the horoscopes of the victims." Other interesting articles are concerned with "The Star of Bethlehem," "The Point of Karma," and "The Prophecies of Nostradamus."

Miss Florence Seth, of 169, Piccadilly, whose psychic paintings as exhibited at the Doré galleries excited so much comment in the Press last year, has kindly presented one of her pictures to the Alliance, at whose rooms, at 110, St. Martin's-lane, it can be seen. Miss Seth, who is by profession a miniature painter, produces her psychic pictures under inspiration, her mental conditions at the time being described as "passive yet positive," that is to say she yields consciously to the influence, which appears to her to be cosmic rather than personal. Her pictures are remarkable for their colouring and are all of a symbolic kind. She holds that the best results in inspirational art of all kinds are those produced by persons trained in the technique of the particular art employed.

The three opening pages of the January number of "The Herald of the Golden Age" are devoted to an article entitled "On the Other Side," by Mr. Sidney H. Beard, stating very strongly the case for human survival and intercourse with the departed as demonstrated by the collective testimony of credible witnesses and in his own personal experience. Mr. H. Ernest Hunt is represented by a report of a lecture by him on "Mental Poisons," dealing with the harmful effects on the physical organism of such emotions as anger, fear and doubt,

[January 22, 1916.]

Dr. Robert Bell argues for the preventable character of cancer; and Dr. Frank Crane sees the remedy, and the only remedy, for the dreadful world-disease of war in the establishment of some sort of world government. "The mind of the world," he says, "is realising the one plain fact of facts—that it is either a 'United States of the world' or chaos and black night."

INTERNATIONAL DEFENCE.

"The Defence of Nations" is a small work setting forth very concisely and clearly the objects of the International Defence League—a body of which the writer, Mr. O. F. Maclagan, is founder and hon. secretary—and is issued at threepence from the League's offices, International Buildings, Legard-road, Highbury, N. These objects are, briefly, the promotion of national defence and international mutual support by influencing public opinion in favour of specified international arrangements. Nations, with certain possible exceptions, are to be left as hitherto at full liberty to provide for their own protection in any way they think proper, it being understood that armaments are to be used solely for individual and mutual self-defence, never for aggression. Should the armed forces of any nation trespass illegally upon the territory of another nation, the contracting nations agree to unite in aiding the nation attacked to repel the invaders and thrust them back to their own borders, having done which they shall proceed to blockade the offending nation until it has agreed to pay such indemnity as the remaining nations, in council assembled, may have decided. The council formed for the purpose of carrying these provisions into effect is to be constituted on the basis of proportional representation of each nation according to its imports and exports. Its specific functions are to prevent any nation attacking another nation upon any pretext whatever, and to adjudicate in any dispute between nations when requested to do so by both or all the parties to such dispute.

On the forefront of his booklet Mr. Maclagan places the statement that the International Defence League (the committee of which is composed of influential business men, ministers of religion, &c.) "is a direct and positive supporter of the present defensive war waged by Britain and her Allies for the defence of the world." He holds, however, that had the policy he describes been in force before August, 1914, the war could never have taken place. "The world is now being drenched in blood and fair countries are being devastated simply because we have not such arrangements between nations as are considered indispensable within the borders of each of the nations involved in this mighty conflict."

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Spiritual Evidences: The Two Aspects.

SIR.—In your leading article last week you lay stress upon two points which, it seems to me, cannot be overestimated by students. One point is that phrases, turns of thought and other interior peculiarities are "far the most important part of evidence for survival of character and personality"; the other that, in order to get a real grip of the whole subject and to arrive at firmly established conclusions, it is necessary to include the whole range of the facts in our view, "to co-ordinate the various departments," and not to pick and choose, omitting facts that are not attractive.

If a student fails to recognise the first point, he may build his convictions on an insecure basis and may awaken one day to realise that what he regarded as strongly evidential is not conclusive. To learn to discriminate and to appreciate the really crucial points in evidence is highly desirable. And if the student fails to take a wide view and neglects the physical phenomena, or, as some do, condemns them, he may grope for a long time before he reaches a conclusion, simply because he has taken the wrong method and has shut his eyes to certain facts which would have helped him to understand the facts he has

studied. To do this is highly unscientific; for what is science but study of the principles on which the universe is built and its aspects as they present themselves for observation? There are two aspects of the universe which compel our attention, that which appeals to the senses and that which appeals to the mental faculties, the physical and the mental or psychological, and these two are so inextricably intertwined that they cannot be separated, even for the purpose of study, without disadvantage. This is so in other branches of study, and what is true in regard to history, to science and to art is no less true in regard to the psychical discoveries with which we are concerned. If anyone affects to despise such material occurrences as the movement of furniture without contact, or raps, &c., he risks losing the clue to valuable discoveries. The universe is one; He who built it has laid down certain fundamental lines, and we ignore them at our cost. "What God hath joined together let not man put asunder." The warp and woof of the universe are physical and mental phenomena, we cannot really separate them if we try. The physical facts are the "feet of clay" upon which stands the golden image of the ideal. It is only when commonplace minds touch the lower material facts that they acquire a commonplace character; in themselves they are neither common nor unclean, but wonderful evidences of the action of mind upon matter.—Yours, &c.,

H. A. DALLAS.

Crawley, Sussex.
January 15th, 1916.

D. D. HOME: An Inquiry.

SIR.—Could any of your readers inform me where D. D. Home was born? It is stated in his biography that he was born near Edinburgh, and that he was brought up as a child at Portobello. But surely the exact birthplace of such a man should be known.

There is a fountain erected to his memory in the Canongate of Edinburgh, almost immediately opposite the Canongate Parish Church. Who erected it? Why was it placed opposite the Canongate Parish Church?

D. D. Home was a man endowed with exceptional gifts. He did much to stimulate inquiry into Spiritualism, and as he was undoubtedly a Scotsman his countrymen one day will be interested in the exact particulars of his life history.—Yours, &c.,

STANLEY GORDON.

Edinburgh.
January 11th, 1916.

ANSWERS TO CORRESPONDENTS.

H. P. (South Africa).—Many thanks for your letter and the enclosure. A letter will reach you in course of mail.

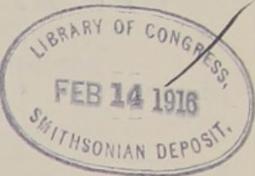
J. D. W. (Hoylake).—We fear you are trying to practise on our youth and innocence with an elaborate jest. Try a comic paper, or some more guileless editor.

J. BURNS.—Your letter received, and the experiences you describe have been read with interest. We hope the invention will develop successfully and bring you good results. The Armstrong you mention may be the famous engineer.

INCONNU.—The "magic staff" of Andrew Jackson Davis was his maxim that one should in all circumstances "keep an even mind," never being "elated or depressed." All extremes are to be avoided. The attitude comes naturally to some; others have to learn and practise it. It is a good rule to keep constantly in mind that nothing is final or fatal. Take life as it comes, and it will carry you safely through every disaster.

CLAIRVOYANCE BY MR. A. VOUT PETERS.—There was a crowded meeting at 110, St. Martin's-lane, W.C., on Tuesday, the 11th inst., when Mr. Peters gave a further demonstration of his remarkable psychic gifts. Mrs. Helen Bell, who presided, wished the audience a Happy New Year, and pointed out that though all present could not expect to obtain results, yet those who did not might, by their presence and sympathy, be assisting others, whose need was probably greater, to obtain descriptions of their friends in the spirit world. Mr. Peters then proceeded to give a number of clairvoyant delineations, and, in some instances, personal advice, with a wealth of detail and precision that afforded striking proof not only of his psychic powers but of his talent for graphic description. Not the least interesting feature of Mr. Peters' mediumship is his habit of assuming the attitude or reproducing some little trick or turn of speech characteristic of the person he is describing. "Who is this?" he said, turning to a member of the audience, at the same time covering his mouth with one hand, and nervously tapping the table with the other. "Why, that's Bertie!" was the immediate response,

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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Lecture on "The Science and Art of Palmistry."

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For further particulars see p. 34.

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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

A note appended to "The Window of Souls," a remarkable story by Donovan Bayley in the "Red Magazine" of the 15th inst., deals with a still more remarkable coincidence. The author writes:—

This story, the idea of which came to me quite suddenly, with no reference to anything else in my mind, was finished by me on November 11th, 1915, and was accepted for publication by the editor of "The Red Magazine" on November 23rd following. On December 7th, a fortnight later, Mr. Harold Begbie published in a London daily paper an article entitled "Ghosts on the Telephone," in which he described an apparatus of an electrical character for communicating with the dead by means of sound, while that imagined by me, if you care to read on, you will find does the same thing by electricity and light rays. My reading of Mr. Begbie's article is that he is describing a thing he actually saw, while in my case it is imaginative. Imaginative? I thought that until I read his article and noted how many points of similarity there are between the thing he describes and the thing I imagined.

And Mr. Bayley goes on to ask if the similarities can really be due to coincidence. He suggests that thought transference has been at work.

After reading Mr. Bayley's story, "The Window of Souls," our wonder deepened. For he has not only depicted an inventor of an original turn of mind devising an instrument whereby he comes into touch with the people "on the other side" by an electric device using light waves to open a "window" into the next world, but he has actually drawn the character of the inventor so as distinctly to suggest Mr. David Wilson, for, of course, it was Mr. Wilson and his invention that was the theme of Mr. Harold Begbie's article in the "Daily Chronicle" of the 7th ult. Mr. Bayley's inventor is one Edmund Rochester, a vigorous gentleman of breezy manners, who is interested more in the scientific side of his apparatus than in the fact that it enables him to come into contact with the world of spirits. Replying to a question from his friend, who has come to inspect the invention, Rochester remarks:—

There isn't any other world. Don't talk rot! It's all one world, all one universe. It [the machine] simply helps the eye to see things which, though perfectly real, it wasn't made to see without help. For the sake of sanity don't make a new religion out of it.

Well, there is much truth in Rochester's remarks. "It's all one world, all one universe," as he says. But his friend quite properly deplores his indifference to the psychic side of the discovery. It is amazing to him that the inventor should be more interested in electrons than in the discovery of a method of communicating with another order of human life.

If we are to accept Mr. Bayley's statement that the Wilson Telegraph was altogether unknown to him at the time he imagined his story (and we see no reason to doubt his assertion) it is, indeed, a remarkable coincidence. Thought transference as an idea is very much in the air just now, and we have much evidence of its operations. Mr. Arthur Machen "imagined" a story of a vision of ghostly warriors at the front and found that what he had bodied forth in his imagination was paralleled in real life. Mr. Weston, who "sent" by means of his telepathic apparatus a number of figures to a friend, was, like Mr. Bayley, unaware of the existence of Mr. Wilson's invention which received and recorded the figures. Mr. Weston, it will be recalled, discovered a method of writing words and figures so that they should be visible to those who, "on the other side," co-operated with him in the experiments. Here again is a parallel to Mr. Bayley's story. For Rochester, in "The Window of Souls," makes a similar discovery. When an unseen communicator writes a message, Rochester, by an adjustment of the light rays in his apparatus, makes the writing visible to the physical sight, and by reversing the process renders a message written in the ordinary way visible to the eyes of the spirit. But he is impatient of spirits—they are persons who come in and interfere with serious scientific work!

No sensible person, of course, would, before he admits the possibility of liquefying air, demand personal proof such as might be required in the case of some phenomenon of the séance-room. That is because the one belongs to a recognised body of scientific facts, while the other has not yet come within the general order of such facts. When the law of psychic phenomena has been determined and generally admitted, its operations will be taken for granted by scientists, philosophers and the educated world at large. They will not find it necessary to undertake personal investigation before drawing their conclusions. But even to-day the witnesses for the phenomena are so well accredited that their findings are by some writers accepted without question. This is the case with the Rev. W. Hendy Cock, B.Sc. (Lond.), who in his book, "Life in the Physical and Spiritual Worlds" (The Century Press, 5s. net), relies for some of his arguments on the records of the Society for Psychical Research. Yet his arguments are none the less scientific, as being the outcome of an immense amount of thought and study in both the department of physical science and that of psychic research.

Mr. Hendy Cock adopts what is now generally accepted as the only reliable method of arriving at right conclusions—the method of deduction. Thus he writes:—

Nature is the alphabet of the unknown, but the higher we develop the more we gather the ability to read, and just as by the symbols in mathematics we arrive at fundamental laws, so by the use of Nature's alphabet we can discover the eternal purposes.

In another place he remarks: "One might ask, 'Why is not the spiritual made plainer?' and the answer is another question, 'Why is it dark when we close our eyes and refuse to open them?'" Mr. Hendy Cock rightly discerns that the recognition of the spiritual principle is a matter of seeing rather than of thinking, and many do not see it because of a wilful refusal to open their eyes. The principle once seen and apprehended, all the facts of existence crowd in to confirm it. Then, and not until then, is the need for the logical understanding to marshal the facts in order and relate them rightly to each other. Our author's position on the main principles of Spiritualism is made clear by the following:—

The departed and those left on earth may communicate with and influence each other now. Since this is so, why cannot we make our petitions for them, and also talk to them as formerly?

Why not, indeed!

THE OCCULT POWERS OF PRECIOUS STONES.

E. J. (South Norwood), referring to Mr. David Wilson's experiments in psychic telegraphy, sends some interesting quotations from works on the subject. Our correspondent writes:—

In Ennemoser's "History of Magic" (Vol. I, p. 114, 15), we read: "Buddhists ascribed a certain magical power to the sapphire, and it was called the stone of stones. According to the teachings of the Buddhists, the sapphire produces equanimity and peace of mind, as well as affording protection against envy and treachery. . . It will open barred doors and dwellings; it produces prayer and reconciliation with the God-head, and brings with it more peace than any other gem of necromancy, but he who would wear it must lead a pure and holy life."

An old writer says: "The sapphire makes the melancholy cheerful, if suspended round the neck, and maintains the power of the body."

In Professor de Morgan's "From Matter to Spirit" (p. 368) we read: "We have had much experience of the property of the sapphire of very quickly inducing spiritual vision."

In Louis Dieulafait's "Diamonds and Precious Stones" (A Popular Account of Gems) the second chapter—"Historical Survey of Precious Stones"—has also much of interest. Thus:—

"In the ancient pharmacopœias, precious stones are counted among the most valuable remedies. Special virtues are attributed to the ruby, topaz, emerald, sapphire, and hyacinth, which were rendered famous in medicinal annals under the title of 'The Five Precious Fragments.'"

"Astrological mineralogy had its origin in Chaldea. A work of Abolays, translated by Jehuda Mosca about the middle of the thirteenth century, contains a catalogue of three hundred and twenty-five stones, distributed by the Chaldean astronomers among the twelve signs of the Zodiac, according to the relationship supposed to exist between the different stones and the constellations. Later, a single stone was consecrated to each sign of the Zodiac, and consequently to each month of the year. An amulet was made of these twelve sacred stones; so that as the constellations appeared successively above the horizon, the corresponding gems might always be on hand, to convey to the possessor the benign influences which they were then supposed to bestow."

And much more of equally curious and possibly important value, as proving, perchance, that

Ever since the world began,
And till it shall be ended,
The Soul of Nature, Soul of Man,
And Soul of God are blended.

THE "Wednesday afternoons" of the W. T. Stead Bureau are, according to the "Psychic Gazette," meeting with increasing interest and success. At a recent meeting Miss Lindaf-Hageby advocated the establishment of a properly-equipped Institute for psychical research along truly scientific lines, also the founding of professorships of the subject at the Universities!

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 17TH,

WHEN AN ADDRESS WILL BE GIVEN BY THE

REV. A. J. WALDRON

ENTITLED

"THE TRUE EXPLANATION OF THE ANGELS
AT MONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—"Spiritualism in the Balkans," by Count Chedod Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C. FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, February 1st, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, February 3rd, at 5 p.m., Miss J. Louise Till ("La Yenda") will give her concluding lecture on "The Science and Art of Palmistry." A series of lectures, by Mr. W. J. Vanstone, Ph.D., will commence on the following Thursday (see below).

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, February 4th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, February 4th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

Feb. 10th.—"Spirit Doubles and the Ka."

" 17th.—"Charms, Mascots and Talismans."

" 24th.—"Precious Stones—Their Psychic Properties and Powers."

March 2nd.—"Auric Lights and Phosphorescence."

" 9th.—"Metamorphism in Rocks."

" 16th.—"Permeation of Silica."

" 23rd.—"Crystals."

" 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXVI.—THE "Rod" THEORY—(continued).

6. I have carefully watched the phenomenon of raps while the medium has been seated on the weighing machine. If the reader will refer to article VII., experiment 11, he will find some relative data. The conclusions from that experiment were as follows:—

(a) Raps, blows, &c., cannot be produced unless the medium's weight is reduced.

(b) The intensity of the rap depends upon the medium's decrease of weight, and is apparently directly proportional to it.

In article XV. will be found further data. I state there:—"I wish to emphasise the fact that until this first slight diminution in weight occurred, absolutely no raps were given." Also "I noticed that when a loud blow was given on the floor the weight would greatly diminish—as much as 20lb. or more—and would then usually come back, or nearly come back, to what it was before the blow was struck." Hence it will be seen that in this experiment a state of equilibrium had evidently not been arrived at, as was seemingly the case in the first experiment, where a maximum steady diminution of weight of about 8lb. was maintained during the loudest blows, and where there did not appear to be fluxes of weight diminution accompanying the blows.

Let us see how the matter works out on the rod theory.

The diminution of weight. The rigidity of the psychic rod is due in some way to material particles temporarily projected from the medium. So soon as a rod is formed, its free end rests on the floor, i.e., part of the body of the medium is supported on the floor beyond the weighing machine on which she is seated; she thus apparently loses weight. The thicker the rod the more of the matter of her body is thus externally supported, and, as the thickness of the rod used determines the intensity of the rap, her apparent loss of weight is thus proportional to the intensity of the blow.

In experiment 11, with perfect psychic equilibrium, it was found that, during the period of experimenting for the loudest blows, the medium's weight remained practically steady at a diminution of 8lb. With the steelyard of the weighing machine balanced at this diminution, it was found that raps caused corresponding and synchronous increase of weight of the medium, indicated by steelyard pressing for a second against the top stop, the pressure being roughly proportional to loudness of rap, varying from slightest upward movement of steelyard to a force—as judged by the sense of touch—of many pounds. In my opinion this temporary increase of weight was caused (1) by one or more of the rods being lifted from the floor, and (2) by the mechanical reaction on the medium when the rod was impacted on the floor to cause the rap. If the reader will refer to experiment 37, article XVII., he will find some experimental observations on this reaction, which is a very real matter. It affords further evidence that something mechanical, most likely in the nature of a more or less flexible rod, is in reality used.

7. Besides the usual raps, blows, &c., there are various peculiar modifications. For instance, there is the imitation of the bouncing ball, which is so lifelike that the listener would be prepared to declare that a material ball is really present. How is this imitation accounted for on the rod theory? Probably there is some modification of the terminal of the rod. It is made softer than usual and its shape is perhaps altered somewhat also.

The imitation of sand-paper rubbing the floor is not hard to understand. The end of a rod is rubbed along the floor instead of impacting on it.

The imitation of the table leg being sawn is more difficult. Perhaps this is caused by the rod being moved lengthwise across the leg of the table, i.e., the end of the rod is not used, but the axial surface of it.

8. Movement of objects "without contact" is generally understandable on the rod theory. When a table is moved about the floor, rods are pushing upon it, either axially or sideways. Some of the thinner rods may even be capable of being partially twisted round an object and moving it about in that fashion. When our little hand-bell is lifted, as often happens, a couple of rods may be supposed to seize it on either side, like a pair of tongs. That such rods have more or less the characteristics of solid bodies may be seen in an experiment with the bell. Sometimes when the bell is lifted it does not ring clearly, but has the dulled sound one would obtain if it were gripped by the metal instead of by the handle. The rods are in that case pressing against the metal, and as they have the properties of solid bodies they damp the sound vibrations. But the bell can also evidently be seized by the handle, when it rings clearly in the ordinary manner.

DEAN WELLDON ON INTERCOURSE WITH THE UNSEEN.

Dean Welldon, in the course of a recent address to the Manchester branch of the Dickens Fellowship, said that it was impossible that anyone whose sympathy with religion was as strong as Charles Dickens's should not have been greatly interested in the evidences relating to the unseen world. The whole attitude of the scientific and philosophical mind towards that world had, however, changed since Dickens's time. The complaint which he (the Dean) would make about the attitude of certain men of science thirty or forty years ago was that they argued that we knew the laws of Nature, and that whatever was contrary to those laws could not exist. The answer to that was that we did not know the laws of Nature. We knew but a fragment of them. He sometimes thought that there must be a sense of humour in Providence, because when people of learning had proved a thing to be impossible it took place! As to the great question concerning a material or a spiritual view of life, he had no doubt that the spiritual view was the true one. The one enemy he would fight to the death was materialism. If there was in man a spirit, and if that spirit survived the grave, it was not unlikely there should be manifestations from time to time. He believed it was extremely difficult to resist the accumulative evidence adduced by Myers and others in favour of the survival of the spirit after death and possible communication between the unseen and the seen worlds. Everybody who was a seeker after truth should be prepared to accept, with the deepest sympathy and reverence, such facts as were obtainable in favour of spiritual existence and spiritual intercourse between the living and the dead.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 30TH, 1886.)

COINCIDENCE.—The story of Mr. Spurgeon's bullfinch in a recent issue of *LIGHT* is of the same class with an instance which occurred a few weeks ago to a friend of mine, though in her case the coincidence is much less striking. An unexpected call for the sum of £8 15s. had been made upon my friend in order to complete a gift she had made to a certain charity, and not having money in hand to defray the call, she was thinking of a sale of some of her property for the purpose, when she received a letter containing a cheque for precisely the same amount of £8 15s., as a bonus on certain shares which was only paid at irregular intervals of two or three years, and which she had quite forgotten.—H. WEDGWOOD.

At the Art School connected with the University College, the subject selected for one of the competitions among students for original conception was the "Witch of Endor." In this connection one of the students has recently paid a visit to our office in order to see the drawings illustrating phases of materialisation, with a view of getting some idea of a realistic mode of treatment of the subject. After all, the world moves.

NEXT week we shall publish another article by Mr. David Wilson on his experiments in psychic telegraphy, with messages, and observations on the blue-violet aura.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

FAITH AND VISION.

In a deep sense all our life is an act of faith. We cannot be sure of the next hour. We have only the experience of the past to build upon. We feel confident of the rising of to-morrow's sun, because so many times before has the sun risen and set. But who knows? We find ourselves part of a mighty fabric of life—a vast structure of order and energy in ceaseless movement, sustained by some Power beyond all our understanding. We conceive that it will go on, as it went on in all the aeons behind us. But again, who knows? It is only when we come to such close examination of the question that we begin to be aware of the greatness of the faith with which all of us, sage or simple, thoughtful and thoughtless, pursue the business of life. To the extent, then, of believing that the Universe will go on, we all have faith. And it is not by any means faith without reason. We have the foundation fact of experience to build upon. But the true thinker may go further. He can cite not merely experience, but vision—the perception of eternal principles. He perceives not merely the process but the purpose. He may be troubled with doubts about the small things of life, whether this cause or that policy will succeed, but of the great things he has no doubt whatever, for behind the small agencies he discerns the Power, resistless and inscrutable, that enfolds them all. And if his vision is clear he observes something else—something of vital importance. He sees that all human purposes succeed or fail in exact proportion to the degree with which they are in harmony with, or in opposition to, the World-Purpose. That is a conclusion supported not only by the promptings of faith and the evidences of vision, but also by the testimony of experience. When it has been so thoroughly learned that it has become a part of the life of the thinker, it is as though a heavy load were lifted from the mind. He knows at last that the end is sure, that so far as his aims are true and unselfish he has the whole power of the Universe behind him. He cannot break away altogether from the small frets and anxieties of daily life—they are part of his environment—but in the depths of his being there is a great calm. It has become more than a hope to him that something will flourish eternally in a world where everything apparently "hastens to decay" and that the lives and thoughts of men will be widened with the process of the suns. He sees it written everywhere in the laws and principles of the Universe.

By deduction, this large vision of life can be made to mirror itself truly in the smaller issues. The Universe will go on and outwork its purpose, and so will the individual life of man, because that is part of the purpose—an essential and vital part. Nothing that is an integral part of the cosmic unity can be subtracted from it. Man survives the process of physical dissolution because it is part of the World-Purpose that he should survive.

To one who has arrived at this stage in his thinking, psychic evidences come rather as confirmation than as revelation. He can easily admit them because he knows that Nature nowhere contradicts herself, that what is true in the large issue must be equally true in the small. If there is a principle which perpetuates the life of man after death, then all the facts which flow from that principle must be consistent with it and testify to its operation. But for the principle the facts would stand isolated, unmeaning. At first the phenomenon of the lightning flash stood for nothing except to the fancies and superstitions of the ignorant. It was vagrant, capricious, unmeaning. The advance of intelligence brought a recognition of the electrical principle in Nature, and the phenomenal fact fell into its true place as one of the manifestations of electricity.

Just in the same way the perception of a spiritual principle in Nature connects up and co-ordinates the apparently confused phenomena of the psychic side of life. We could not understand the facts of lightning unless we possessed the key furnished by a perception of the electrical principle. We shall never understand the facts of psychical phenomena without a similar perception of the spiritual principle. Every phenomenon must have some relation to a general law, or it is unintelligible. At present it happens that many accept the facts of Spiritualism and base upon them a conviction of another world in which dwell the departed inhabitants of this. In that they are to a certain extent exercising faith, since there are many severely logical minds who also accept the facts but deny that they are sufficient to carry so large an interpretation. When the principle—or, as the scientist would say, the general law—comes at last to be recognised it will be seen that the Spiritualist is right and his faith well founded. The principle is there—its witnesses are the prophets, seers, saints and sages all through the history of the world—and the facts which now for the first time are coming under the scrutiny of science are consistent with, and the legitimate offspring of, the principle.

We are sometimes asked for counsel by those who are bewildered by what seem to them strange and unnatural doctrines which have been grafted on to our simple teachings of a life after death and the possibility of communion between the two worlds. The same reasoning will apply. If the particular doctrine, whatever it may be, is based on a principle in Nature then it will have its facts to support it. Has it those facts? For Faith must always in the end be verified by vision, that it may lead on to a larger Faith.

ANSWERS TO QUESTIONS.—To the great pleasure of her many friends Mrs. M. H. Wallis was able to resume her work at the meeting held at the Alliance Rooms on Friday, the 21st. Mr. H. Withall, who presided, expressed the satisfaction of all present that Mrs. Wallis was again able to be with them. The various questions put to the control "Morambo" were answered with his customary ability. Especially interesting was his explanation of the methods adopted by Mrs. Wallis's spirit friends to alleviate the pain of her recent accident and to facilitate her return to health. This provided some valuable hints on the close connection between the two worlds, and the healing quality of thought and feeling as expressed in this case in the thoughts of sympathy and affection sent out to Mrs. Wallis by her friends and well-wishers.

A CHAPTER FROM MY PERSONAL EXPERIENCES.

By PERCY R. STREET.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, January 20th, 1916, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

In opening the proceedings the Chairman said that at the first meeting in the New Year he always gave an account of his stewardship of certain sums of money that had invariably been entrusted to him for use as a benevolent fund. One lady gave him a considerable amount every year to enable him to send a copy of *LIGHT* weekly to ten persons who greatly appreciated the paper but did not possess the means of purchasing it. That was an example others might like to follow. He (the Chairman) sent an annual subscription to the old people's pension fund in connection with the Spiritualists' National Union, and he also used a considerable sum in a quarter which he would not mention but in which it had saved much suffering. The fund to which he alluded owed its origin in the first instance to the fact that a good many of Mr. Street's patients, desiring that others less fortunate than themselves should share the benefits of his treatment, subscribed sums for that purpose. For a time Mr. Street reluctantly consented to receive the money, but he felt that if there were really deserving cases calling for free treatment he would prefer to give it himself. Mr. Street was well known for his work at Reading and any of the audience who went there and saw the happiness and content that reigned in the mission and knew that it was due to Mr. and Mrs. Street would find cause to rejoice.

Many years ago he (the Chairman) instituted a custom of recalling on the first meeting in the year the names of those to whom they as Spiritualists owed so much—the founders of the Alliance. Among the small body of those who worked side by side with their first president, Mr. W. Stainton Moses, there was one who, perhaps, did more of the spade work than anybody else. He referred to Mr. Edmund Dawson Rogers. Mr. Rogers it was who started their organ *LIGHT*, obtained contributors, and made himself generally responsible for its production, seeing not only to the literary part of the paper but to the accounts. Mr. Moses regarded the work of Mr. Rogers as of no less importance than his own. It was well to carry our thoughts back to the time when these men laboured and suffered for the cause they held dear. They had not passed so far beyond earth's interests that they could not feel the joy of being held in grateful remembrance. Still greater was the joy it gave them to know that their work was being continued by good workers still among us. Such a worker was Mr. Street, and it was to such men that we looked for the carrying forward of our movement. (Applause.)

MR. PERCY STREET, in commencing his address, said that he disliked talking about his personal experiences, for such a topic had always a suggestion of self-advertising. In going over his recollections, therefore, he proposed to leave out those cases in which he was actively concerned as the medium, and deal only with those in which he took a subordinate or recipient part. It was to be remembered that nearly always our knowledge of spirit-intercourse came to us through others, and in his own case he had especial reason to be grateful to those who bore with him, his doubts and his criticisms, until he had been safely piloted through all the difficulties that beset the early career of a psychic.

Alluding to the great war, Mr. Street remarked that in ordinary times a death was a conspicuous incident; it came as something out of the regular course of our lives. But to-day all that was changed. From an outstanding event it had fallen into the normal circumstances of life, so widespread that there was scarcely a home in the land which had not been visited by the dark angel. People were beginning to inquire as they had never inquired before concerning the question of survival after the death of the body, having sought in vain the aid of priest and philosopher. They were yearning and burning to know the truth, and so it came about that personal experiences were

more necessary than ever in the history of the world. It was not sufficient to read the literature of psychic science or to be versed in its philosophy. People read or heard accounts of evidential facts, but always in the end they asked, "Where can we meet someone who has actually had these experiences, and can definitely testify to them at first hand?" Such evidence and testimony reinforced faith, and gave those who received it the deepest consolations that life had to offer in times like the present.

Commencing the narration of events in his career, he said he had always been a psychic, but he had not always been a Spiritualist. He was born and brought up in a rigidly religious household, and consequently had a tendency to be irreligious, and indeed his intellectual infancy had been nurtured in the liberal school of Secularism, for he had the good fortune to be possessed of an elder brother who was in the Secularist camp. As a result, he had not concerned himself with religion until he became a Spiritualist.

At the beginning of his working life he became a photographer, and was frequently engaged to photograph the bodies of people found drowned or who had otherwise fallen victims to death by crime or accident. He had once had to take a photograph of a man who had died in the street. On examining the plate he saw that it showed a figure standing by the corpse, and Mr. Street, believing that his assistant had accidentally got into the range of the camera, rebuked him for his presumed carelessness. But when the plate was developed Mr. Street could not conceal from himself that the mysterious figure was really an image of the dead man—it was, in fact, his spirit-form. "I was so annoyed," he continued, "that I destroyed the plate. It was a great shock to my secularism, and I thought it better to imitate the ostrich and bury my head in the sand."

Mr. Street then recounted a curious adventure in Palestine, where he had been sent in connection with the visit of the Kaiser at the time when that ruler was engaged in making political interest with Turkey. Not having a Turkish or German visé on his passport, Mr. Street found himself unable to proceed to Jaffa from the steamer "Morning Star" on which he was a passenger.

But the master of the vessel, whom he would call Captain Brown, obligingly opened a way out of the difficulty by remarking that he held the post of sub-lieutenant in the Royal Naval Reserve, and that as he and his passenger were much alike in appearance, he would lend him his naval uniform. Accordingly Mr. Street departed for Jerusalem in the array of a sub-lieutenant of the Royal Naval Reserve. But on arriving in the Holy City he was disagreeably surprised to encounter a German officer who spoke English, and showed a strong desire to discuss naval questions. This would have been an awkward *rencontre* but for the fact that in some mysterious way Mr. Street found himself able to answer correctly and technically all the questions put to him. This surprised him, for he had no knowledge of naval affairs.

While in Jerusalem he visited the tombs of the Kings with two ladies, and relying on his own powers of finding his way went without a guide—a quite unheard-of thing, for the tomb are in a labyrinth. Soon after he entered the place he became aware, to his great uneasiness, that someone was following him, and it was with a sense of relief that he got back to his hotel. Later, when he had become a Spiritualist, he attended a séance at Southampton, at which the medium (a lady) described a spirit who, she said, "tells me that he once assisted you in walking through the tombs of the Kings." The medium could have known nothing about this experience of his.

He spent many years in travel in various parts of the world. In a journey along the coast of Africa he witnessed a genuine case of hypnotic levitation—a lad was supported in the air on upright sticks, which were then struck away, leaving him suspended apparently on nothing. On his return home from Egypt Mr. Street found to his horror that his brother had become a Spiritualist. In reply to his scoffs his brother advised him to go and investigate for himself. Eager to "show the whole thing up" Mr. Street said he would do so. He accordingly went to the house of Mr. John Walker, first

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president of the Bournemouth Spiritualist Society. Mr. Walker received him very kindly and after tea they sat down to a table, put their hands on it and it began to rock. In answer to the visitor's unspoken thought Mr. Walker said, "I have not got my knee under it. We will take our hands off." This was done; the table still rocked and at last cannoned against Mr. Street so violently as to throw him from his seat. "This is a friend come for you!" said Mr. Walker. The table then rapped out the name "Lefton Jansen" and went on. "You were on board a ship that I was on. I was a quarter-master. I lost my life by the upsetting of a boat in the Gulf of Messina and you tried to pull me from the water." Mr. Street recalled the incident and after the sitting wrote to the shipping company who owned the vessel. They replied that the man referred to was a Norseman named Lefton Jansen. Mr. Street himself had never heard the man's name, only knowing him as a quarter-master.

The next time Mr. Street visited Mr. Walker the table spelt out the name "George" and to the inquiry who "George" might be, replied "Your father." "If you are my father," rejoined the visitor, "you can tell me something known only to you and me." The table responded with a message concerning which Mr. Street knew nothing. "That shows you're not my father," he said. The reply came, "Go home, my boy, and ask your mother." He went home, repeated the message to his mother and she said, "That is perfectly true." It was something known only to his father and mother.

The Spiritualist movement began to grow in Bournemouth. No hall being available for the meetings, Mr. Street offered the use of his studio. That spelt ruin to his business. People boycotted him. With a young wife and two children he found himself a bankrupt. At this time a psychic came to the city and said to him, "I see a complete change for you. You leave here before August. I see you photograph great bodies of troops on a wide expanse of green. You start a studio but you go from bad to worse till you are in the depths of poverty and despair and then a great glad opening comes to you."

In August of that year he had an offer to go to the Berkshire Downs and photograph the troops. From there, after the camp was over, he went to Newbury and opened a small studio. Business declined till the family were faced with starvation and he did not know where the next meal was to come from. At one time a man pressed him for a debt of 4s. 6d.; but he had not the money. He was going out when a voice, clear as a bell, said to him, "Stay in the house. We will bring you the money." Ten minutes later the postman handed him a letter. He opened it and a postal order for 4s. 6d. fell out. The letter said, "I want some more photographs. I do not know what they cost, but enclose 4s. 6d."

On another occasion when the sum required to pay a pressing debt was 13s. 6d., a voice assured him that his need would be met, and later there came a complete stranger (only strangers ever visited his studio—he was boycotted by the natives and their friends) and ordered photographs to the value of 13s. 6d.

(To be continued.)

THE PROPHET AND THE TRAVELLERS.

Gone is the city, gone the day,
Yet still the story and the meaning stay:
Once, where a prophet in the palm shade basked,
A traveller chanced at noon to rest his mules.
"What sort of people may they be?" he asked,
"In this proud city on the plain o'erspread?"
"Well, friend, what sort of people whence you came?"
"What sort," the packman scowled, "why, knaves and fools."
"You'll find the people here the same,"
The wise man said.

Another stranger in the dusk drew near,
And pausing, cried, "What sort of people here
In your bright city where yon towers arise?"
"Well, friend, what sort of people whence you came?"
"What sort," the pilgrim smiled, "good, true and wise!"
"You'll find the people here the same,"
The wise man said.

—EDWIN MARKHAM (in the "Nautilus").

IN THE FOLDS OF THE SEAMLESS ROBE.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

—WHITTIER.

"W. S. H." sends us the following account of a beautiful experience which has come to a lady friend who, though little known to the general public, has in the past exercised remarkable powers as a healing medium, and by her ministrations brought relief to many sufferers. Spending her strength prodigally for others she has of late become herself a great sufferer, bedridden and helpless.

One morning L— lay awake praying, as her good old-fashioned custom is, for her friends, many of whom are soldiers and delight to call themselves her "best boys." Something made her open her eyes (made clear by love), and behold! there by the bedside stood the Lord of Love Himself! His gaze told her who He was, and the wondrous light that radiated from His presence pierced her with exquisite pain and ecstasy.

There was no fear; it seemed the most natural experience of her life. She did not adore or pray, or do any of the other proper things which the occasion called for.

The face, but for the love-lit eyes, was of intolerable glory, too dazzling for more than momentary furtive glances.

But, being a woman who loved all beautiful objects, the first thing she was aware of doing was that she was fingering and admiring the wonderful texture of the robe. It seemed to be of woven sunbeams, and, as fold after fold slipped through her fingers, her joy was indescribable.

In this joy she remained for hours, conscious that the Presence had gone, but that in some real mystic and tangible way—tangible just because mystic—the robe remained.

Her sufferings, which for weeks had been almost unbearable, were greatly increased, and would have been insupportable, but for the inward joyousness of spirit which now was hers. Pain had lost its power to perturb her spirit or to wring from her lips a querulous word. About mid-day she came to herself with bitter self-reproaches. Why should she be revelling in this bliss when so many known to her in both worlds were miserable? There was her old friend who "died" many years ago, still suffering the torments of his self-made hell. Often she had tried to help and failed; but there suddenly dawned upon her mind a more excellent way of succouring him. Whether a spirit "lurks in hell, roams in heaven, or hovers unrevealed nigh unto all," the determined will to help of a loving earth-friend can lay hold of it. So L— brought her friend of other years, and with great trouble persuaded him to be enswathed within a fold of the sunshine robe. Her joy in watching the cleansing, purifying process, as stain after stain of earth vanished, made her indifferent to the fact, which she was clearly conscious of, that her own sufferings increased in proportion as her friend was healed. But what of that, now that she had made the grand discovery? In the strength of her new-found bliss she felt she could bear the pain of the whole world and be happier still, if only by so doing her eyes might see the world grow beautiful as the soul within the fold had become! But L— is a practical person, not given to introspective musings, especially when great work like this was to be done. The fold of the robe could bring peace and healing to one friend: how great was its power? Could it suffice for one in even worse plight? She would try! With infinite stress of soul she prevailed on another old friend in the spirit-world, one still unclean with the deep-biting rust of worldliness, to enter one of the folds. There it lay amid the sunbeams, powerless to taint them, gradually becoming cleansed, pure and child-like, as the flames of love played about it and through it.

Now that L— had proved the healing virtue of the Sunbeam Robe, all her doubts were gone. Her joy during the day hours and the waking ones of night is to be the Shepherd's little shepherdess. Having freer access to the other world at times than she has to this, naturally her work lies there, or rather in the Borderland region. Usually she brings in the strayed sheep singly; but the other day succeeded in persuading no less than five to enter. This seemed at first to be presuming too far, but she was quickly reassured by the fair hand pointing to a multitude of folds still unused. To fill these is now her work in life; and in that work she is happy with a joy that no physical suffering can mar.

WHEN the human mind is identified with the absolute in reason, it is integrated actively in the eternal, and it lives because it cannot die.—A. E. WAITE.

A VETERAN MEDIUM.

A TALK WITH MR. J. J. VANGO.

Mr. J. J. Vango may be regarded as one of the veterans among mediums. A Londoner by birth, Mr. Vango from his earliest years has possessed the power of clairvoyance. "From a tiny child," he says, "I can remember seeing spirit people. I used to feel no fear, but regarded this as perfectly natural, and concluded that everybody had similar experiences. My brothers and sisters used to say, 'Shut your eyes, Johnny, and tell us what you can see.' As the years went by I found my gift was an unusual one, and I used to be very reticent on the subject for fear of being thought peculiar. I attended my first séance in 1879, and took up mediumship as a profession in 1882. Next year I shall have completed thirty-four years as a professional medium."

Mr. Vango's experiences have been many and varied, but he shares with several other mediums I have met the opinion that it is the little commonplace incidents that have the greatest interest. In the course of my brief interview he told the following story:—

I remember a woman who came to me in some distress, owing to the fact that her son in India had not written for many months. She feared he was ill or dead. I was able to tell her that her son was alive and well and that she would receive a letter from him very shortly. She went away, but returned in a day or two saying that no letter had arrived. I was certain, however, that my prophecy was correct, and not only repeated that the letter was coming soon, but that the address would be written cross-wise, and the stamp would be on the left-hand bottom corner. I added that her reply to this letter would not reach her son, who would arrive in England before it reached India. I ascertained afterwards that my prognostication was correct in every detail, the address and stamp being as I described, and the arrival of the son taking place shortly after the receipt of his letter, the reply to which never reached him.

Regarding my own experience of Mr. Vango's mediumship, I was recently present with fifteen other persons at a séance at which I received from him a description remarkable for its accuracy, not only in details as to appearance, &c., but also in regard to certain circumstances connected with the transition of the person described. Among other descriptions given at this sitting was that of a soldier who had passed out in the war. After giving details of the face and person, the medium said to the sitter, "He gave you something before he went away." The reply was in the negative. The medium persisted but the same reply was given. "Did he offer to give you anything?" Again the negative answer. "Then," said the medium in a tone of conviction, "you asked him for something which he declined to give you." "Yes," was the reply. "Was it a button from his tunic?" "Yes."

Here was an instance in which the final justification of the medium's persistence gained additional weight from the discouragements which preceded it.

Mr. Vango also narrated the following incident, which, he stated, could be fully corroborated:—

A few months ago two ladies, whose husbands were with the troops in France, attended one of my séances. During the sitting I was controlled to speak to them. The first word uttered was "Chicko," and this was followed by a lively conversation. The ladies recognised the control as a friend of their husbands, who was called "Chicko" by the men in his regiment, but they averred that he was still in the body. The control, however, assured them that such was not the case. After this he paid repeated visits and spoke to different friends whom the two ladies brought with them. Only a week before Christmas the husband of one of the ladies, an officer, attended the séance, conversed with his friend, and was convinced of the latter's identity. Six weeks elapsed from the time "Chicko" first spoke through me before his friends got the first outside intimation that he had passed away.

D. N. G.

THE UNION OF LONDON SPIRITUALISTS will hold their annual Social and Dance at Anderton's Hotel, Fleet-street, E.C., on Saturday, February 5th, at 7 p.m. Tickets, 1s. each, can be obtained from the secretary, 16, Ashworth-road, Maida Vale, W., or any of the affiliated societies.

PSYCHIC SCIENCE IN SCOTLAND.

ANCIENT TRADITION AND MODERN INVESTIGATION.

BY HORACE LEAF.

Scotland must always have a special interest for the student of occultism if only because of its famous "second sight." Even the most prosaic historians of that country appear to feel their task incomplete without some reference to the ancient and traditional powers of the Highland seers. Nor can they well afford to lose the charm which the weird and mysterious stories related in illustration of these powers adds to their works. The Scottish Highlanders, however, are not alone in possessing second-sight. Probably no race in the world is without examples of the gift in some form. That in Scotland it appears to be restricted to the Highlands is doubtless due in part to the fact that the Highlanders are a Celtic race, descended from the aboriginal or earliest settlers north of the Tweed, intermingled chiefly with the Scots who early in the new era crossed from Ireland to what is now Argyleshire, northwest of the Clyde. The Lowlanders are more nearly allied with the English. The gift of seership, therefore, is undoubtedly a matter of racial temperament, and dependent to some extent upon climate and surroundings. One would expect to find more psychics in the hills and valleys of Albion than among the plains of Central Europe, whence the Angles came. The Teutonic temper is essentially phlegmatic, and this to some extent accounts for the absence of second-sight among the Scots south of the Clyde and the Forth.

In this, as in so many other things, blood counts. But if we could solve the mystery of the spiritual status of races, we might succeed in understanding why Nature has been so promiscuous and apparently careless in the distribution of psychic gifts.

The atmospheric conditions throughout Scotland seem to be extremely favourable to the production of psychic phenomena. A well-known voice medium assured me that she had better results there than anywhere else, including even America, with its electrically-charged atmosphere. In Scotland she found that "the voices" were clearer, the conversations longer, and the evidence more satisfactory than elsewhere.

I have several times visited Scotland in connection with psychic work, and found the people undemonstrative and somewhat reserved, but by no means lacking in either humour or hospitality. It is important to notice this, as, next to music, humour is a powerful aid to successful spiritual manifestations. Yet it is very difficult for the stranger mingling for the first time with the Scottish people to read psychically for them. Their natural reticence creates a distinctive aura the nearest approach to which is to be found in some parts of Wales. A mental temperament so calculating and logical, and therefore careful and slow in judgment, reacts upon the psychic atmosphere, rendering it hard for mediums of a different nation to harmonise with them. But once their confidence is gained all such impediments are swept away, and psychic work becomes easy and pleasant.

With the Irish it is different. That light-hearted, trustful, emotional race are almost open books, to be read at once by the capable medium. I do not mean by this so much the thoughts and wishes of the people as the thoughts, wishes, and manifestations of the spirits around them who build in and write on, as it were, the auric emanation that surrounds every living person. The disposition of each individual makes that easy or difficult, as the case may be. And in the presence of numbers sharing the same disposition this ease or difficulty becomes emphasised, so that the chances of immediate success with an Irish audience are greater than with a Scottish one.

Progressive as the Scots are, their religious history reveals that, like all other races, they change slowly in connection with religion. But they are very philosophical, and to them we are indebted for many acute thinkers. This is a trait very favourable to the spread of Spiritualism, and we may feel quite sure that among them it will grow steadily and strongly.

In Edinburgh there is only one Spiritualist society, but it is characteristically healthy. The hall is excellently appointed,

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and the audiences are typical of the intellectual class. No expense is spared to procure the best public speakers and demonstrators, and even London is not too distant to be laid under contribution for this purpose.

All mediums of note who visit England from abroad are sure of an invitation and a hearty welcome to Scotland, because, as a Scottish friend remarked to me, "There is nothing too good for a Scotsman, especially in matters so important as spiritual ones."

Glasgow can boast the largest society in Great Britain—a society with more than four hundred and fifty members, and having a hall which is capable of seating several hundred people, and which, notwithstanding the existence in the city of another healthy society, is regularly filled on Sunday evenings. I visited both Glasgow and Edinburgh during Mr. Hewat MacKenzie's propaganda campaign in Scotland, and he assured me that, notwithstanding the splendid character, both numerically and intellectually, of the audiences he had been addressing in London, they were not one whit superior in either respect to those of Glasgow and Edinburgh. Whoever has attended the Spiritualist meetings in either city will be able to appreciate the high standard of inquirers interested in the psychic realm.

I met fewer developed mediums in Scotland than anywhere else in the British Isles. One must not, however, hasten to a conclusion in this respect. The Scottish folk as a rule are not communicative, and the inquiring visitor has to pursue his quest under difficulties. Judging from the state of the movement in Scotland, one cannot but conclude that the natives have some remarkable talent amongst them. But whatever be the true condition of things regarding mediumship in Scotland, it can be said, without hesitation, that just as the Scots figure foremost in commerce, education and legislation, so do they in an intelligent understanding of all that relates to psychic science.

SIDE LIGHTS.

In "Borderland," published in 1895, there appeared, as the "Daily News" points out, a horoscope of the Kaiser, by Mr. George Wilde, which contained some remarkable predictions concerning that monarch: "In his fifty-seventh year (1915) Mars regards the sun adversely, and will bring war, disputes, affronts, irritability, and he may prejudice his fortunes by a rash action. Others will provoke him, and his war spirit will impel him to war and contention with other Powers. Good and bad directions coincide with the fifty-eighth year (1916); a slight chill and indisposition, but he will increase his State and kingdom, and may obtain a concession from others. From his sixtieth year to his death he is the victim of adverse stars; unfavourable for finance and health."

A telling contrast is drawn by the Rev. R. J. Campbell in the "Illustrated Sunday Herald" for the 16th inst. between those two grand old men of science—Alfred Russel Wallace and Ernst Haeckel—Wallace with his noble enthusiasm concerning the future, his belief in the greatness of human destiny in this world and worlds beyond, his assurance of personal immortality and of all the wonders that had yet to be revealed to the ascending soul on both sides; Haeckel, who regards God, freedom, and immortality as the three great buttresses of superstition which science must make it her business to destroy, and has himself done his best to destroy them, and who in his latest utterance declares that the war has got rid of religion for ever by reducing to an absurdity the doctrine of divine providence. "Wallace or Haeckel," exclaims Mr. Campbell, "which shall it be?"

"Why in the name of common sense," says Mr. Campbell, "people should think that because the dread activities of death have been dramatically crowded into a few months, for a few hundred thousand people out of the billions on the earth's surface, instead of being spread over as many years, therefore the consolations of faith have failed, it would be hard to say. What was true before is true still, and as dependable. The pains we endure one by one, and brief at the longest, are no disproof of divine benevolence. On the contrary, if we had but eyes to see and ears to hear, they are the means of blessedness, the discords that imply supernal harmonies."

LIGHT.

DELUSIVE THOUGHT-PICTURES.

How important it is for mediums to be able to discriminate between reliable psychic impressions and mere thought-pictures is well illustrated in an article in an American psychic journal, "The World's Advance Thought," in which the writer, Elsie Reed Kemp, relates an early mediumistic experience of her own.

A friend, Mrs. K—, whose husband was ill, came to me for comfort. "Would he recover?" As I looked I saw Mr. K— well and happy, on horseback, followed by an old Indian leading a packhorse. Guns and dogs were plainly seen. They were on a mountain track. I assumed this to be an answer to her question, and I told her what I saw.

"Why," she said, "that is just what he is planning to do this summer—to go over home for a hunting trip with an Indian guide."

Mr. K— did not recover. This experience caused me to take keen notice thereafter. I found that thought-pictures could be deceptive.

How can a medium protect herself from thought-pictures? I find the following method helpful: First and foremost I demand that I see nothing but the truth. I deny the possibility of any false spirit coming near me. I demand that all thought-pictures be eliminated. These positive commands given to the subjective mind are a powerful protection.

When thought-pictures do present themselves in spite of orders, there is some reason therefor, which I endeavour to discover. If we observe closely, a thought-picture is easily distinguished. The characters move as automata. Speak to them, they do not answer. They pass, unheeding you.

Doubtless experienced mediums are untroubled by these unwelcome pictures. The beginner may be helped by these few words. Once recognise the cause of failure, it is easier to find the remedy.

LETTERS TO THE EDITOR.

A Psychic Photograph.

SIR.—Is it not possible to obtain for publication further particulars of the remarkable portrait of the Grenadier Guardsman referred to in *LIGHT* of the 15th inst. (p. 24) and several other journals? Could not a copy of the photograph be reproduced?—Yours, &c.,

INTERESTED.

[We are endeavouring to obtain further particulars, but it is to be remembered that in nearly all these cases there is a natural reticence on the part of those intimately concerned.—ED.]

Dr. Crawford's Experiments.

SIR.—When my former letter to you on this subject was written, I did not know that these investigations by Dr. Crawford have been conducted in utter darkness, as I am now told is the case. This condition gives scope for considerable play of that subtle factor in mediumship known to harmonial students as the psychological state.

Now while nobody seems to question Dr. Crawford's *bona fides*, at least two distinguished contributors to *LIGHT* have grave doubts of the validity of the results obtained by him—one of these fearing that all those elaborate experiments may be nullified by a simple little point in them that was not detected in the dark. Those of us who remember the conflicting experiences of sitters with Eusapia Palladino in England and on the Continent, and who understand how one party raised the cry of fraud on grounds apparently conclusive, while the other party with at least equal reason supported the medium, will see the application here. It is the cantilever theory, in conjunction with the condition of darkness, that has raised doubts in the minds of some readers of Dr. Crawford's admirable reports. I hope, therefore, he will promptly prove that all through he has taken such necessary steps as are, in experiments of this kind, required to exclude the possibility of unconscious mediumistic action as well as of mere vulgar fraud.—Yours, &c.,

W. B. P.

IN the course of an address on Spirit Photography, illustrated by lantern views, given by Mr. P. Galloway at the Foresters' Hall, Dundee, and fully reported in the "Dundee Advertiser," the lecturer told the story of a child spirit's message to her sorrowing mother. "Don't put the flowers in the cemetery," she said, "put them on the table. I am not in the cemetery: I am at home."